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LEND A HAND.

A RECORD OF PROGRESS.

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The theological seminary is distinctly an American institution, designed to meet an American need. America is the home of 143 religious denominations, and to preserve these denominational differences the various denominational training schools have been established. By a singular coincidence there are 143 theological seminaries in the United States, with 8,407 young men, and 66 young women studying for the ministry. These seminaries were not founded to give the ripest possible religious training, but to equip men who might extend the denominational influence. In a few cases, as Harvard, Yale, and Princeton, the seminaries were schools in the universities or theological faculties. Even here, however, the school was known as having some special theological cast, and its graduates, as a rule, passed into the respective denominational ministries.

There can be nothing more important to a community than the training of its religious leaders. The training of its clergy is a pretty fair test of the religious development of a community. Theological education ought to command the best intelligence of the nation, and it ought to be peculiarly

responsive to new ideas, and alert to take advantage of new methods. The theological faculties are composed for the most part of men of exceptional learning, but the theological seminaries do not seem to show a real grasp of the conditions under which church work is done to-day. During the last two generations the ministry has changed in the same way as the community which it represents has changed. The old New England clergyman, for example, was the respected head of the village, and he lived in his study and in his pulpit. He was ordained to be a student and an investigator and a religious interpreter. He wrote out his results, and his pulpit was his publication office. It was a liberal education in those days to go to church. In the sermon of those days people used to get much that they now look for in the newspaper, the magazine, and at the lecture halls; that is, an intelligent criticism of what is going on. Sermons in those days were long, but the people wanted them long, because the sermon was one of the very few opportunities for intellectual life. The clergyman lived in a study that was dark and solemn, and lived with books. There he meditated on the destiny of man, strove with his doubts, distilled out of his intense spiritual struggles consolation for men, and to those who were absorbed in fighting the battle of life, he brought from time to time his messages of peace.

But now all this has changed. Religious work is done to-day in a world that is different in kind. A clergyman is expected to-day to be something more than a man of ideas. He is to-day a man dealing with forces. He is no longer a man of utterances, merely; but a leader, a religious man of affairs. The clergyman of the study is a type that is passing away. The clergyman has indeed to study, but he must study something more than written records in books, and that is the actual working of social forces. There is to-day a social problem, and its solution depends on the kind of man that the religion of to-day produces. That social problem has to do with the rights of labor, and with labor organization, and with the institution of the family, and with temperance leg-

islation, and with charity organization. Now if the clergyman is concerned to-day with making the "social man" the type of man who will make possible the solution of the social problem, he cannot remain in ignorance of these things, and theological education cannot ignore them. The gospel cannot be preached any longer as though there were no such problems. There can be no Christianity in a vacuum, but Christianity must always be in direct relation to the actual evils of the time. A church is not an audience, nor a congregation of individual worshippers; but a church is a social body, a member of a great social order. The work of a church is not to hear discourses only, nor only to administer sacraments, but it is also to mould men and to organize them into forces for righteousness. The reason for so many societies and guilds and clubs and classes in church work today is that by these means the moral forces of the community are being marshalled and set to work. The men and women of the churches are not mere ears, or mere hearts, but they are forces, and a clergyman must be trained to lead these forces, and organize them for the new society.

The changes in theological education follow, therefore, from this changed conception of what a clergyman's calling demands. Greek and Hebrew, and the textual criticism of the Bible, once made up the bulk of theological education. The study of the forces of that society in which the clergyman is to be a religious leader, however, has carved a place for itself out of these older studies. But from this change in the proportion of studies, two other changes have very naturally followed. One is the gradual introduction of the elective system in theological education, and the other is the tendency of the seminaries to centre in cities or to put themselves in relation with city life. In three principal changes we have the character of the newer theological education: the importance attached to the study of sociology, the elective system, and the concentration on cities. There are many other minor changes, and not one without great sig-

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nificance. All of these, however, are inferior in importance to these marked changes that are altering the character of the progressive seminaries. A good deal of attention is now being given to the culture of the voice, and to the art of teaching. Church music, also, is less often neglected, and the study of the non-Christian religious systems is frequently attempted. No radical changes, however, are due to the three new lines of work now coming to the front.

I. For the study of sociology, the Chicago Theological Seminary offers 13 elective courses, including the treatment of the labor movement, the Ethics of the Family, Penology, Community Life, the Factory System, Pauperism, Charity Organization, Child Saving, Municipal Reform, and City Evangelization. In the whole curriculum of the seminary for 1894-5, there are 115 courses. The Hartford Theological Seminary, established in 1894 as one of its departments a school of sociology. The course is three years, and is followed by a special degree. The lecturers in this school come from all parts of the country, and include the leading names of the students of sociological science. The subjects for the first year are the Philosophy of Sociology, the Family (six courses of lectures) Heredity, Population, Institutions, Social History of the United States, the Evolution of Law, etc. The Harvard Divinity School offers one course on the Ethics of the Social Question, in which lectures are given, essays are required, and practical observations are made. The question of Charity, Divorce, the Indians, the Labor Question (Socialism, Communism, Arbitration, Coöperation), are treated by the Rev. F. G. Peabody, D.D. He accompanies parties of the students on tours of investigation, and through his efforts a valuable reference library has been put at the disposal of the students. This course is attended by many of the undergraduates of the university, and attracts in all an average class of 125. Besides this course, the students of the Harvard Divinity School are free to take any of the sociological or economical courses in the university.

The same privileges are open also to the students of the Episcopal School in Cambridge. In the Union Theological Seminary of New York, the students are encouraged to attend the sociological lectures at Columbia College, and also at the University of New York. During the last year 49 students took advantage of these privileges in 10 courses. In the Yale Divinity School there are two sociological courses, and nine university courses on the same subject are open to the students. Andover, Newton, Meadville, and Bangor have special lectureships in sociology.

II. By the elective system the uniformity of theological education has been broken, and the development of individuality favored. The idea that the training of clergymen could not be wholly uniform and identical has been very fruitful in good results. Formerly, men of the most diverse temperaments went through the same stereotyped programme. In most of the schools now, men are allowed to give special attention to the subjects in which they are specially interested, and the individuality of the student is fostered and not repressed. The Andover Seminary course is a good representative of the change. Formerly twelve hours of work a week were prescribed for all classes. Now only ten hours a week are prescribed for juniors and seniors, and six hours a week for middlars. Students are free to employ the remainder of the time in studies selected from eighteen elective courses. In the Harvard Divinity School the whole course is elective, although the student must submit his choice of studies to the faculty for approval. In this school there are offered nine course in Old Testament study, eight in New Testament, six in Church History, three in Theology, three in Homiletics and Pastoral Care, and one each in Coöperative Religion, Sociology, and Elocution.

III. Most striking of all is the concentration of theological education on the large cities. Once it seemed the ideal thing to gather a body of young candidates for the ministry in some quiet country town, in order that they might be wholly removed from all distraction, and might live together

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in a cloistered seclusion. Today there is everywhere an advance of the seminaries on the large cities. Even the country schools seek to put their students into relation with town life and work. The best theological education to-day is a city education, and, best of all, a metropolitan education. The city is to the seminary student what the hospital is to the medical student, the place where he sees under his very eyes the problem he has to solve. The aim of the more progressive seminaries is to have the students engage in some kind of practical work. This may mean no more than that the student becomes a Sunday-school superintendent in some city church. That in itself will be a very considerable advantage, but the field-work required of seminary students generally means very much more than this. Andover seminary sends its students to the Berkeley Tabernacle in Boston, and from Saturday to Monday they are in touch there with the real problems of social amelioration. The Cambridge Episcopal School puts its men under the charge of the Episcopal City Mission, and their services are taken as an equivalent for the scholarship aid. Members of the Harvard Divinity School have been among the most active workers at the Prospect Union, Cambridgeport, which is a Harvard settlement. Union Seminary was the first to recognize the importance of this practical training, and to establish its scholarship fund on the basis of service. For years past a large number of young men have been engaged in many forms of Christian work. As this work is regarded as an integral part of the course, any neglect or inefficiency is treated in the same manner as in other departments of the seminary. The field-work of the Chicago Theological School is planned on a very comprehensive scale. Students to whom appropriations are made are required to devote to out-door work one-half of Saturday, all or part of Sunday, and one week-day evening. All the students engage in some form of field-work, whether Sunday-school, Endeavor Society, Boys' Brigades, Industrial Schools, University Extension Classes, Rescue Missions, Labor Assemblies, and

Social Settlement. The Chicago Commons is a Social Settlement on North Union Street, working in very close relation with the seminary. Ten students and two professors are engaged in work there. Andover Seminary is closely connected with the Andover House in Boston, and the head of the house is one of the lecturers at the Seminary. Lane Theological Seminary of Cincinnati encourages its students to engage in work at the Cincinnati Social Settlement.

The theological seminary of to-day, because of these radical changes, is a totally different institution from that of a generation ago. There was never a time when more downright hard work was done. The range of studies was never so wide or the treatment so scholarly. There was never a more serious effort made to give students in seminaries a broad culture. In spite of these facts, however, and in spite of all the changes that have been made, the theological seminaries are very far yet from furnishing that practical training for the ministry which is so urgently needed, and which the seminaries were founded to give. The difficulty may be put in almost a word by saying that seminary instruction is not aimed enough at the actual life and work of a clergyman. Almost every successful clergyman will say that his real preparation began when his course at the seminary ended.

For example, take the matter of preaching. The theological seminaries do not train men to preach. A clergyman is little if any the better preacher for anything he gets at the seminary. The best men in the seminary courses are seldom the best preachers. But to preach is one of the very things that a man is supposed to learn in the seminary. Scholarships in Hebrew,and erudition in theology ought to be the incidental things, and the power to preach so as to lay hold of the hearts of men ought to be at least one of the inevitable results of seminary training, but it is the reverse that is almost always true. The seminary world ought to be one in which the real ideas of the clergyman's life and the real problems of the clergyman's life, and the real methods of

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the clergyman's life were concentrated and focussed for close study. As a matter of fact, however, the seminary world is still too much a cloistered world, a literary world. The preacher's world is a world of men, of action, and of the present, and the seminary world is a world of books and of meditation, and a world of the past. And yet it must occur to every one that not to be able to preach is one of the tragedies of the clergyman's life. All the professors of the seminaries ought to be preachers. They ought to see truth as a thing to be preached and with which to stir men's hearts.

Then again, a clergyman is called to a charge. That defines his field of labor very well; it is a *charge*. There is a property to be administered, there are workers to be officered, and a work to be set in operation as well as the cure of souls. How has his seminary fitted him for this responsibility? He has been drilled in the Biblical languages and in the denominational tenets, but he has had almost no experience whatever that his first business in hand will be administering the affairs of a parish. Does the student in a seminary come to understand that he must be fitted in a small way, or in a large way, to lead men, to organize, to be the active captain of a body of followors? The man set over a church in a large working parish with a total income of $100,000 is of course a leader, but a man over a small parish, with an income of $5,000, is a leader also, with classes to teach, and assistants to drill, and charitable societies to preside over. There can hardly be a church where there is not some money to be invested for some purpose, but there is almost no attention paid in the seminaries to the financial burdens which clergymen have to bear. Whatever may be the clergyman's part in such a matter, he cannot afford to be without any experience in administering the temporalities of his parish, and the beginning of that experience, at least, he ought to receive in the seminaries.

There are two principal lines of work for a clergyman, and this holds true whether the conception of the church be

extremely sacramental or extremely congregational. He must preach and he must administer. How do the seminaries fulfil these requirements? Well, they almost ignore both. The course in the seminary is generally three years for 35–40 weeks, of twelve hour lectures a week. Of these twelve hours, four are given on an average to Hebrew, three to Greek, two to Christian History, and two to Theology. In either one of the three years, one hour will be given to homiletics or elocution, or liturgies, etc. In seminaries where the elective system prevails this schedule is modified to some extent. With the elective system, however partially introduced as it is, the proportion of studies is as follows: Although the clergyman needs to be a preacher, and although the larger part of his success depends on preaching, he gets perhaps two hours a week, though often but one. Although nine out of every ten clergymen never keep up their Hebrew, and never feel the worse for this, they get in Hebrew perhaps three hours a week, though often four and five. Although the whole subject of parish administration and Christian sociology is one on which the clergyman's success also hinges, he has perhaps one hour a week, perhaps none. Although the Greek Testament will never be more than one of the aids to ministerial culture, he gets two hours a week, if not three. More than two-thirds of his time the theological student gives to subjects which have for his future life less than one-third of his whole interest, and less than one-third of his time he gives to subjects which have for his future life more than two-thirds of his chance of success.

Now there is a reason for this. The seminaries are obliged to adapt their courses to meet the needs of men, many of whom have not had real college training. The seminaries are doing the work of colleges as well as their own special seminary training. The theological faculties are doing the best they can at present to realize the idea that the clergyman, in order to stand up before his fellows as a religious leader, should be at least the intellectual peer

of those whom he presumes to lead and to teach. The Christian church has always been an intellectual church, and has always drawn intellectual men into its service. To keep the position she has held in the past, and to maintain the influence she has hiteerto exerted, the church must have today men of the highest intellectual training. The seminary faculties, therefore, are obliged to modify their courses in the hope of making good the deficiencies in the classics in history and philosophy. This is why their theological courses are largely merged into academic courses. But in trying to give both college and seminary training, neither one is adequately given. In most of the catalogues an equivalent of a college degree is required, but practically the requirement is not enforced. Besides, the hurried study to pass an entrance examination is no equivalent of the whole field of knowledge covered, and the whole power of judgment gained in a four years' college course.

If the seminary faculties could assume college training, a college training that corresponded to a degree from Yale or Columbia, it would then be possible to do in the seminary strictly seminary teaching. Almost two-thirds of the present time spent could be saved if such a college training could be assumed, and if, at the same time, the art of condensation in seminary studies were used. Men who have had college training do not really need, while in the seminary, more than the principles of a subject, and they can supply by private reading as much as is necessary to illustrate those principles. It would be a mistake to omit Hebrew from the curriculum, but one hour a week of Hebrew for two years is enough. A student who has had a fair philosophical training would not need more than one hour a week in dogmatic theology. I mean one hour is enough to give a clear outline of a great study though a lifetime of reading can alone give the full body of theology. To a college graduate, a general outline of Church History, Liturgies, Comparative Religion might be given in courses of 10–20 lectures and the rest left to private reading.

On the other hand, it would be hard to give too much time to the whole subject of the composition and delivery of sermons. The art of putting things and the art of saying things require a vast deal of unappreciated toil. There are schools of reputation in which no training in the use of the voice is offered. In most schools, the time allotted is only an hour, and that hour coming generally in the afternoon is very commonly neglected.

The same importance should be attached to training the young clergyman for the administrative side of his work. Religious work is more and more being done by large religious corporations. Such a change of method, however, is not sufficiently recognized in seminaries. Recently the Roman Archbishop of St. Louis was examined in the courts on account of mental alienation, and the amount of property held in his name was equal to fifty millions of dollars in value. It is estimated that the value of the plant of St. Agnes' Parish Church in New York is almost a million of dollars. In the largest cities there are parishes raising annually $100,000 for all purposes, and $25,000 is now a very ordinary sum. Such large sums are spent in maintaining the varied work of a parish house, with special attention to all classes and ages, in frequent services, in poor relief. There are Sunday-schools of 1,000 children. Where does the clergyman get his training in dealing with social forces on such a large scale? Where does he get his knowledge of the first principles of those social questions of temperance and divorce and labor with which he is constantly dealing? Where did he learn how to organize boys' clubs, girls' clubs, mothers' meetings, and men's societies, and Brotherhood and Tee-to-tum Clubs? Was it in the seminary where he went to be trained for the ministry? No, for he gained there only the beginning of such an experience.

It is a serious question whether admission into the seminaries is not made too easy. It is too easy intellectually and it is too easy financially. Letting down the bars so far as requirements are concerned, has brought in many men

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who were unfitted for a strict post-graduate course, and overdoing the aid to seminary students by means of scholarships has actually put a premium on incompetence. Residence in a seminary is made so easy that it is not so dear as to be cheap. It often costs less than nothing. The theological student does not fight for his education as the law student and the medical student fight for theirs, and many poor men drift in because they can so easily make their way. With only one or two exceptions, the tuition at the seminaries is free, and the room rent is free also. A small fee is charged generally for attendance, heat, light, etc., but in many schools the furnishing of the room is supplied. Board is supplied generally at cost price. The total expense for residence in the seminaries ranges from $150 to $250. But this can be met in part, and often wholly met, by scholarships ranging from $100 to $200, and in a few cases as high as $300. Besides this, there are a few posts in the school carrying emoluments, and there is often money to be made by services in neighboring churches. It is quite possible for a student to combine these advantages and aids, so as to receive more than he needs for his bare expenses. The prevailing note in the catalogues is how little it need cost a man to enter. One school says, "no one need to be deterred from entering on account of money." Another school advertises that its expenses are less than any other. Now, it would be far better if the seminaries were exercised in keeping a high standard of requirements for admission, rather than a low measure of expense. It can hardly be wise for a seminary to do more than share half of a student's entire burden, and whatever money is extended ought to be counted a loan, to be repaid according to some definite plan. We must help seminary students, but we must not weaken their spirit of financial independence. Better not so many graduates from the seminaries if we could have them better trained.

Our seminaries for training clergymen are very conscientiously conducted, but they lack a really practical aim.

They are two commonly semi-academic instead of post-graduate training schools. They should be placed in or near large cities, to require more for admission, to deal less indulgently with those who are to become leaders of men. They need to aim more at making preachers and administrators and not students and controversialists. If the call of influencing men to realize their sonship in God and their brotherhood in Christ is a sacred one, then a great though a joyful responsibility must rest upon those who are appointed to show the springs of that influence and to direct its exercise.

STATE SUPERVISION OF CHILD-CARING AGENCIES.*

BY HOMER FOLKS.

The proposition that there should be some supervision over all institutions, societies, and officials, which undertake the care of children, is one which hardly requires argument before this audience.

All of the arguments urged in favor of the establishment of State Boards of Charities, applies here with equal force. Let us recall a few of these.

The most evident necessity for supervision is to correct positive evils. It is unfortunately true that some agencies, institutions, and officials who have undertaken to care for children, do, at times, harm, rather than good. There needs to be some power to look into the work of such agency and bring home to the minds of their officers, and to the minds

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*Read before the Section on Child Saving Work, National Conference of Charities and Correction, New Haven, Conn., May, 1895, by Secretary of the State Charities' Aid Association of New York.

of those to whom they are directly responsible, and to the community at large, the true character and effect of their work.

But aside from the positive evils, the development of child-caring agencies is very uneven. Institutions do not develop symmetrically. They accept, too readily, their apparent limitations, move along the line of least resistance, and go their way year after year, oblivious to the fact that scores and hundreds of other societies and organizations are working at the same problem. There needs to be some means of inter-communication between these individual units; some means of making the experience of each available for many, or all; some body from whom any institution which proposes to establish a placing-out department, or something in the line of industrial training, can learn what other institutions have successfully undertaken in such lines of work, and how it was done.

But most important of all, there needs to be some body which is thinking not only as to how to do the best for a given number of children, but about the tendency and development of child-caring work as a whole, and of its relations to the other interests of the community; some body which makes an effort to measure the supply and the natural and proper demand, some body which will sound the alarm if in the excess of our zeal we are doing violence to the natural relations of society, and interdependence of the members of the family, or to summon us to greater activity, if neglected childhood still goes uncared for.

But if there is to be supervision over *all* child-caring agencies, it must be *state* supervision. No other authority has a sufficiently wide scope to include the whole field. The right of the state to exercise such supervision cannot be questioned. So far as public agencies are concerned, it must be remembered that the entire framework of local government, the rights and powers of counties, cities, towns and villages, the number, term of office, and duties of their officers, are fixed and may be modified by the state. Cer-

tainly, then, the state may look into their workings, and to require them to give an account of their stewardship.

In respect to private agencies, the state has bestowed upon them the right to a corporate existence. They are the creatures of the state, and as such are accountable to it. Above these considerations is the maxim that the public safety is the highest law. It is of the highest importance that the product of these child-caring agencies should be good citizens. The graduates of these institutions form a not inconsiderable element in every community. The state has a right to know, and should know whether it is an element of strength or of weakness.

Lastly, the state owes to its children to be sure that they are well taken care of. The obligation that rests upon us all, that of being our brother's keeper, can be expressed in its completeness, only through the state, which is the only child-caring agency of which we are all both life members and sustaining members.

When we ask, of what should such state supervision consist, we shall find, no doubt, a considerable difference of opinion. The varying conditions which prevail in different states, no doubt render necessary variations in the particular forms which such supervision may wisely assume. Yet there are certain features which should be common to all state supervision.

The first duty of a state toward its dependent children is to know where they are. For this reason, it seems to me that every society, institution, and public official should report to the state concerning each child whom it receives into its charge, stating from whom and why it receives the child, what it does for him, and finally, what it does with him. This information would enable the state to keep an accurate register of all the destitute, neglected, and wayward children within its borders, and would enable the officers of the state to trace these children as they are passed along from one agency to another; and to know what finally became of them; and what seemed to be the final effect upon their

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lives of the child-caring efforts to which they were subjected. It is one of the anomalies of child-caring work that, speaking broadly, nobody knows what becomes of the children.

But a faithful guardian is not contented with merely knowing where his ward is, he will from time to time visit him in person, and examine into all the circumstances and surroundings of his life. So the state, as the natural guardian of dependent children, should, it seems to me, visit and inspect, at regular intervals, all institutions and agencies in whose charge such children are placed. In several states, the existing State Boards of Charities have authority to visit and inspect all such institutions, but in none, so far as I am aware, are all the institutions visited regularly. I need not point out all the points upon which the state will seek information upon these visits, e. g., the suitableness of the buildings in which its wards live, the sanitary condition, the quantity and quality of food and clothing, the character and qualifications of the people who are placed in charge, the opportunities for education in the ordinary branches as well as with a view to future self-support by some particular avocation, etc., etc. In short, the state will not have done its full duty until it has considered, so far as may be possible, *all* the circumstances that are shaping the lives of its wards. Its investigation will be directed at, and its conclusions will pertain to, not institutions, but children, prospective citizens.

A large proportion of the children of the state are not living in institutions, but in families. It is unfortunately the case that in most systems of state supervision and inspection, these children seem to be practically lost sight of, and to be regarded as being no longer the wards of the state. The abuses in child-caring work are, however, not limited to institutions, and those who have seen much of placing-out work as it is usually done, will, I am sure, agree with me that there is fully as much need that the protecting care of

the state should be extended over the children who are in families, as over those who are in institutions.

The reports made by institutions, agencies, and public officers to the state should, therefore, include the names and addresses of persons with whom children are placed, with some statement of the terms of the agreement, and subsequently, reports should be made from time to time as to the progress and condition of the children who are placed-out, and changes of residence should be reported as faithfully as transfers from one institution to another. I would go still farther and insist that the state, through its representatives, should visit, in its discretion, all these children, except perhaps those placed by legal adoption. In proposing this, I am not unmindful of the delicacy of the relations that frequently exist between the foster parent and the placing-out agency, and of the danger that too many cooks may spoil the broth. Undoubtedly, there might be a few cases of real hardship from such a system of state visitation, but I am convinced that the benefits would far out-weigh any evil effects. We need not assume that the state would make any inflexible rule that every child should be visited twice a year, but rather, that it would take into consideration all the facts in each case, the age of the child, the dispositions showed by the foster parents to fulfil their obligations, or otherwise, and the degree to which the placing-out agency was alive to its duties and responsibilities in the matter of supervision.

These two features, the requiring of detailed and complete reports as to each child, and the regular inspection of institutions, should, in our opinion, form a part of all systems of state supervision of child-caring agencies.

As to what additional powers should be conferred upon the agency through which the state exercises its supervision, much depends upon local conditions.

For present purposes, we may divide institutions for dependent and delinquent children into two classes:

1. Institutions directly controlled by public officers and supported by public funds.

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2. Institutions controlled by private corporations, but receiving partial or entire support from public funds.

3. Institutions controlled by private corporations and supported entirely at the expense of private charity.

The first class of institutions may again be divided into State, County, Town, and Municipal Agencies.

In regard to state institutions for children, apart from the state agency for supervision, perhaps the latter should have beside the power to require reports, and to visit and inspect, the power of recommending to the legislature as to needful appropriations. As these other agencies would be co-ordinate branches of the state government, it may be doubtful whether supervisory powers, other than these three, should be exercised over them by the state agency for supervision. Indeed, it seems to me that the principal duties of a State Supervisory Board have to do with other than state charities.

Concerning county, town, and municipal agencies for the care of children, I am of the opinion that the state supervisory agency should be given large executive powers. As a rule, the work of these local agencies is of an inferior character. The contamination of petty politics, the narrow-mindedness of men who deal only with small affairs, and the impossibility of acquiring expert knowledge in the handling of a few cases, all these facts render the town, the county, and in most cases, the city, an undesirable unit for performing child-caring service. I would recommend an exclusive state system for the public care of children in the newer states, and I believe that in the older state, a State Supervisory Board should have large powers in compelling these local officers to perform their duties properly. As concerns the internal management of county, town, and municipal institutions for children, this board should, in my opinion, be authorized to issue a formal order to the local officers, containing its recommendations as to the remedy for any existing abuses or defects, and that this order, if approved by a judge of the Supreme Court, after a hearing before him, of which the local officers should be informed, and at which

they might appear, should have all the force of law, and be capable of being enforced by adequate penalties.

As to children placed in families by such local officers, I am of the opinion that the state supervisory agency should have power to remove them, in its discretion, and either to return them to the proper local authorities, or to make suitable provision for them at the expense of the county, city, or town.

It is concerning these private corporations which care for children at public expense, that the most perplexing difficulties arise. In many states there are few such institutions, but in New York and California, it is the prevailing system. The difficulties arise from lack of vigorous control by the proper local officials as to the admission of inmates and their discharge. If the institutions are receiving *state* funds, it is my conviction that the admission and discharge of inmates so to be supported, should be under the control of the state supervisory agency. Any other system savors of giving to these institutions, checks signed by the state, to be filled out by the institutions in such amounts as, in their opinion, the needs of the community or their own needs require.

If, however, the grants of public money are made by the counties, cities, and towns, then it would *seem*, from the generally accepted theory of our government, that the admission and discharge of inmates should be controlled by county, city, or town officials, as the case may be. In practice, however, this system works badly. The local officers are unwilling to incur the ill-will of the managers of the institutions by a free exercise of their powers, and, as a result, there is no proper public supervision of the expenditure of public money.

The recent Constitutional Convention of the State of New York made a radical departure by placing the ultimate control of all such expenditures by counties, cities, and towns, in the hands of the State Board of Charities. The new provision has only been in force six months, but already valuable reforms have been effected. The result of the experi-

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ment will be watched with very great interest and will afford the data for a more decisive treatment a few years hence of this part of our subject.

Concerning the third class of institutions, those which are supported entirely at private expense, the State Supervisory Board has always the immense power of curtailing their receipts by a public statement of their shortcomings and their failure to remedy them, after due notice has been given. In addition to this, it should be given the power, now possessed by the State Board of Charities of New York, of institution proceedings, through the attorney general, for the annulment of the charter of any institution or agency which persistently refuses to do its work in a proper manner.

The provision of the New York statutes that the consent of the State Board of Charities shall be secured, prior to the incorporation of any institution having for its object the care of children, seems to have worked well.

The next question we must ask is, by what machinery shall this state supervision be exercised? Who shall compose this State Supervisory Board? Our time is so limited that we can only state our concurrence in what seems to be the prevailing opinion, that under present political conditions, the best results will be secured by a staff of paid officials, working under the direction and control of an honorary board of not less than seven members, appointed by the governor, the term of one member expiring each year. This arrangement seems to give, in most cases, a steadiness to the work and a continuity to the policy of the Board, which is impossible if its members are changed frequently.

As to whether there should be a Board devoted exclusively to child-caring agencies, separate and distinct from the ordinary State Board of Charities, I should, so far as all the larger states are concerned, unhesitatingly say, yes.

The intimate acquaintance with the subject, which the performance of such duties presupposes, seems to me to be all but incompatible with an equal familiarity with all the other divisions of the great field of Charities and Correction.

THE INDETERMINATE SENTENCE FOR PENITENTIARIES.

BY WARREN F. SPALDING.

Massachusetts and Illinois have recently passed laws which will apply the indeterminate sentence to their penitentiaries. The Massachusetts law authorizes the judge to fix a maximum and a minimum limit to the sentence, and gives the prison authorities power to release the prisoner on probation after the expiration of the minimum sentence. Under the Illinois law the convict is merely sentenced to the penitentiary. He may be released on probation after the expiration of the minimum sentence provided by law for his offence. Under both laws he may be re-imprisoned at any time before the expiration of the maximum sentence, on the order of the prison authorities.

This general form of sentence has been in use in all the reformatories for adult male prisoners. It was first applied in the New York Reformatory, having been passed in 1877. Several states have authorized (but not required) its application to penitentaries, but the courts have seldom used it. What justifies Massachusetts and Illinois in adopting it as the only form of sentence to their penitentiaries?

It is an attempt to remedy the defects of the long-established system of definite sentences imposed by judges, or, in some states, by juries. One of these defects results in an inequality of sentences. I am aware that the sentences of two persons for offences technically the same, need not be of the same length in order to be just and equal. There are circumstances in every case which must modify the action of the court. But there are inequalities of sentence which are due to other causes.

One of these causes is the different views of different judges as to the quality of certain crimes. To one, an of-

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fence against property is very serious; to another, there is special enormity in offences against chastity; another looks with greater aversion upon offences against the person.

Local sentiment and the temper of the community have also much to do with the inequality of sentences. Stealing a horse in a great city provokes very little demand for punishment; but stealing a horse in a rural district, especially in new community, is considered one of the most serious crimes. Temporary excitement has much to do with the length of sentences, especially when a jury fixes the term of imprisonment. A popular demand for extreme measures, growing out of some special case which has aroused the indignation of the people, frequently leads to the imposition of sentences entirely out of keeping with those usually given. It frequently happens, also, that a man unfamiliar with the ways of crime, and with court methods, gets a severer sentence than the habitual criminal. The former claims a trial, in which every detail comes out, seeming to magnify his offence; the habitual criminal, unless he has a good chance of acquittal, pleads guilty, saves the government the trouble of convicting him, and little being known about him or his crime, escapes with a light penalty. This is especially true in states where juries fix the penalty. A plea of guilty throws upon the judge the duty of sentencing, and the habitual criminal gains by it, as a rule. These things are so common as to be well known by all who deal with criminals.

These inequalities in sentences cause serious difficulties in prison administration. Prisoners are constantly meeting whose offences have been substantially the same, and whose sentences are very different. The rankling sense of injustice which grows out of this, causes much hard feeling, and makes it difficult to maintain those relations between the warden and the convicts which tend to promote good discipline. The sympathy of the prisoners is easily aroused for one of their number who has a specially severe sentence, disproportionate those of to others.

These inequalities are inevitable, under any system of

definite sentences. No two judges can look with the same eyes on the same crime; nor can any judge fail to consider the sentiment of the community, or to be influenced by temporary excitement, local prejudices, or local sympathy. The difficulty is still greater where the sentence is fixed by jurors who are to go back into the community where an offence was committed. Even if all these things could be overcome, the most serious difficulty remains, viz., that there is no standard for measuring an equitable sentence. The severity of penalties is relative. Who can tell whether a sentence for a given offence should be four years or five, or why it should be fifteen, and not sixteen or seventeen? I have never known a judge who could tell, or who was sure that he had given exactly the right sentence. He follows, as nearly as possible, the customs of his associates on the bench. I doubt if the judges in Massachusetts are aware that the average length of sentences, excluding those of habitual criminals, have increased materially in recent years, or can explain why it has increased.

The varying theories about the reasons for sending men to prison have something to do with the inequalities. One man says he must be imprisoned "to punish him." True; but what is to be the basis of the punishment—the turpitude of his act, considered in the abstract, or the injury he has inflicted on another? If the former, the fixing of penalties is easy, when the standard is once established. If the punishment of stealing a thousand dollars is one year, for stealing ten thousand it should be ten years. The mere statement of this proposition shows its absurdity. Nobody proposes to weigh penalties with that kind of scales, though it is difficult to see why it is not the best way of "making the punishment fit the crime"—so much punishment for so much transgression.

But if some other plan must not be adopted, why not the *lex talionis?* Why not make the man who commits the offence suffer as much as he caused his victim to suffer? It seems correct, and has always been defended. But it did

not work, even when the retaliation was literally "an eye for an eye, and a tooth for a tooth," for the loss of an eye, or the breaking out of a tooth, causes ten times as much suffering to one man as it does to another. This method was the result of an attempt to establish a standard which should call attention to the seriousness of inflicting physical injuries. It is even more difficult to impose just punishments, when, instead of attempting to equalize the amount of suffering of injurer and injured, one endeavors to award one kind of suffering instead of another,—to decide how many years of a man's liberty shall be taken away because he knocked out another man's tooth, or gouged out his eye, or robbed him of a thousand dollars.

There are two difficulties; we cannot estimate the suffering of the loser, nor the suffering of the man who is to pay the penalty. The theft may be from a rich man, who "does not feel it," or from a poor woman, the savings of her lifetime, her only defence from want in old age. Even if this could be adjusted, no one can tell how to gauge the suffering of the law-breaker. Criminals differ in their capacity for suffering. I have seen one man suffer as much in the first day of his imprisonment as another suffers in five years. In the first case the prisoner was a man of culture and refinement, and the blotting out of all his hopes and ambitions, the disgrace of his name and family, and the degradation of the contact with the worst men in the community, brought unspeakable pain. The other man had neither past nor future to think of. His prison companions were such as he would have chosen outside. He had no hopes, no ambitions, and his only suffering was from the loss of his liberty. No judge can tell how much imprisonment will cause the same amount of suffering in these two men; and if the "punishment" is to be made "fit the crime," it is essential that the suffering of the two criminals shall be partly equalized.

It will be said, and should be, that the character of the offender should be considered; that the thoroughly bad man should be punished more severely than the accidental crimi-

nal. Perhaps so, sometimes, but at other times the thoroughly bad man has had no chance in the world, and should be "beaten with few stripes," while the man who has committed his first offence has had all the advantages which a good home, a good education, good social position and freedom from want could give him. His responsibility is infinitely greater than that of the other man. Should not this, also, be considered in deciding how long his term shall be?

But, if character and not conduct, — the criminal and not the crime, — is to be the basis of the sentence, how can it be ascertained? Not from his crime. That may or may not indicate his character. He may be much better or much worse than his deed. A very bad man may have been detected in committing only a trifling offence. A very good man, "overtaken in a fault," may have done a deed which shocked the community, and seemed to prove the most complete moral rottenness. Crime as a test of character fails for another reason. A thief picks my pocket and gets a dollar; an hour later he picks my neighbor's pocket and gets ten thousand; he tries to pick a third and fails. His character is the same in all cases. Neither of the three acts alone indicates it. They depended upon circumstances beyond his control. A burglar fires a shot at a policeman. Whether he is guilty of a mere assault on an officer or of a murder, depends, not wholly upon his act, but in part upon the position of the policeman at the time of the shot. A variation of an inch in that, or of the hundreth part of an inch in the muzzle of the pistol, makes his offence punishable by a few months in a minor prison or by death on the gallows.

It may be said that the intent of the criminal, rather than his act, reveals his character. True; but how shall it be ascertained? The law presumes that he intended the reasonable consequences of his act, but that presumption is only used to justify his severe punishment, when the consequences were plainly worse than he intended. If the consequences are plainly less than he intended, he is sentenced for his act, and not for his intent. It is as difficult to infer his intent

from his crime, as to infer his character from it. Massachusetts tries to get around one phase of this difficulty by providing that the punishment of an unsuccessful attempt to commit a crime shall in no case exceed one-half of the maximum which might have been inflicted if the attempt had succeeded—a delightfully absurd restriction upon the power of the court to consider the character and the act of the offender, when that act would have been a serious crime but for circumstances beyond his control.

But it is said that we must consider the "deterrent effect." Does this mean that the prisoner himself is to be deterred from a second crime? If so, who knows how much imprisonment is required? Some men will never commit a second offence. Others, who have served ten, twenty years in prison, come out and resume law-breaking as a business. Those most familiar with this phase of the subject have the greatest doubts of the effectiveness of imprisonment in deterring a criminal. In some cases it does deter men from committing the first offence. But it is doubtful if the length of sentences has anything to do with the deterrence. Indeed, the average citizen knows nothing of the length of sentences for crime. If the offender is conspicuous, much talked of in the papers, "the public" may remember what his sentence was, and be impressed, but few of the thousands of sentences imposed every year are known, and they make no impression. The "deterrent effect" would be equally great if the sentences were reduced in length one-half; it would be no greater if they were doubled. It affords no basis for estimating how long a given sentence should be. When men are committing crime they think of the gains; not of the pains and losses.

It will be said, and with truth, that no one of these things forms the basis of the ordinary definite sentence, but that they all have weight in the mind of the judge, in determining how long a sentence should be. But how can any two judges even approximate uniformity in reaching a conclusion into which so many factors enter? It is inevitable

that one judge will give consideration to the personal character of the prisoner, another to his offence, another to the suffering of the victim, another to the effect upon the community, etc. Even if each of these factors had a fixed value, the problem would be almost impossible of solution. How much greater the difficulty, when none of them have even an approximate value.

We have tolerated the definite sentence—the weighing out of so much punishment for so much crime—simply because it has always existed, but there is no justification for continuing such a system longer. If there were no criminal laws on our statute books, and a man should propose such a scheme as that with which we are familiar, it would not be considered for a moment.

The indeterminate sentence has a different basis. It proceeds upon the assumption that the proper length of imprisonment of a criminal cannot be fixed in advance. It cannot be estimated by considering the turpitude of the act, in the abstract, for there is no standard for measuring that turpitude; nor by estimating the injury done to the person wronged, because the same act would injure one person more than another; nor by requiring the injurer to suffer as much as his victim, because no two persons suffer equally, either physically or mentally, from personal injuries or losses of property, and no two criminals suffer alike from the same punishment. Nor can we, on the other hand, make the character of the offender the basis of his punishment, for a man's crime does not necessarily indicate his character. Neither can he be sentenced on the ground of his responsibility, for that would often turn the most dangerous criminals loose upon the community after a short imprisonment; nor by considering his intent, for it cannot be known; nor for the deterrent effect, for it cannot be estimated, and no one can tell what sentence will be most effective.

The indeterminate sentence endeavors to make the punishment fit the criminal, rather than the crime. The deed which he has done is only one of the things to be considered;

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sometimes it is less important than are many other things. The definite sentence deals with the criminal, to some extent, but his treatment, so far as the court is concerned, depends upon what he was when he committed the crime, and what he is when he is sentenced. The indeterminate sentence takes into account what he was when he did wrong, what he is when he is sentenced, and what he will be, after a term of imprisonment. The first two factors are covered by the minimum sentence. The third is left for adjustment according to his development. What he will be, when he has served his minimum sentence, no one can tell. That can only be ascertained by long and careful study of the man, at close range, and even then some men can never be known. The old system imposes upon the judge the responsibility of deciding beforehand when he shall be discharged. The new system postpones the decision regarding the time of his discharge until it can be made intelligently, giving all the time which may be needed—years, it may be—for ascertaining when it should be. When the definite sentence ends, a prisoner is discharged without regard to his fitness for liberty, but that fitness is the indispensable condition of discharge under the indeterminate sentence.

Granting all that can be said by the advocates of the definite sentence as to the qualification of the judge to decide how much of the prisoner's liberty should be taken away, as a punishment for his offence, will any one seriously contend that the judge is competent to say in advance when he ought to return to a life of freedom? Will anyone contend that because a man ought to be imprisoned for five years, he ought to be discharged at the end of that time? But this is what is done, under the present system,—a judge decides, in 1895, that John Smith, who has shown himself unfit to be at large, shall be set at liberty in 1900, or 1905, or at some other date in the next century!

When should a man who has, by his crime, forfeited his right to his liberty, have that right restored to him? The friends of the existing system say that he should be dis-

charged when he has "paid the penalty of his crime." The friends of the new system say that when a man has committed a deed which shows him to be at enmity with the community, he shall not be released until that enmity has ceased; until he is ready to be a law-abiding citizen. Or, considering him "out of adjustment" with the community, (to use one of Mr. Brockway's phrases,) that he shall not be permitted to return to the community until he has been adjusted, or has adjusted himself, to it.

If the return of unadjusted men was a rare thing, under the present system, it might not be necessary to change it, but there is not a prison officer in the world who cannot count men by scores and hundreds who go out of prison with a distinct and definite purpose to live criminal lives. Many of them avow this purpose; others partly conceal it; still others go out into the world with good resolutions and weak purposes, to fall at the first temptation.

Who can tell when a prisoner has become fit for a life of freedom? No one, with certainty. Prison conduct is far from being an absolute test of character, but certainly those who see him day and night during the term of his minimum sentence have better facilities for deciding whether he is fit to come out of prison at its expiration, than the judge can have when he imposes the sentence. They start with the same knowledge regarding his crime which the judge has; they may try him in any way they choose, and should make rules so stringent as to test his real character. They must make due allowance for hypocrisy, but even that is more easily maintained for a few hours before the judge, than for years under the trained eyes of prison officials.

Deciding whether a man should be imprisoned, and, if so, how long he should be retained, are judicial functions. But the question of his fitness to return to the world is not a judicial one, to be determined years in advance. It is one of administration, and it is to be determined by experts; by those who have him in custody, as a judge of probate decides that a man is insane, and orders his confinement, leaving

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those who have him in custody to say when he shall be released. (The indeterminate sentence under the new Massachusetts law, differs from this in providing for a minimum term of detention.) Every consideration which demands the imprisonment of a criminal for three years, demands that that imprisonment shall continue until it is thought probable that he will abstain from crime. If he deserves to be committed to prison, he deserves to be kept there until he is changed. The maximum limit to the indeterminate sentence merely takes away the possibility of doing him an injustice, from prejudice.

The indeterminate sentence not only enables the state to detain the prisoner until he is fit to come out, but it promotes the change of character. If a bad man goes into prison, knowing that he will come out at the end of three or five years, even though he is still a criminal, his imprisonment makes no appeal to him to change his character. But if he has a sentence which may be terminated in three years or may be prolonged to ten years, and the question whether he shall go free in three years or not is to be settled by himself, his attidude is changed at once. When he realizes his possibilities, he will begin to struggle for his liberty. The appeal is to the lowest of motives, selfishness, but it will move to new methods and new efforts. These, in turn, establish new habits, and reconstruct the man. This is of the greatest importance to the community. While in prison he must be made to establish habits of obedience and self-control. He can be controlled by the officers while he is in prison, but unless he has learned self-control and voluntary obedience, when he comes out he will be as dangerous as before. The reformatory system substitutes self-control for official control, to a large degree. The prisoner can be kept until the habit is established.

The indeterminate sentence changes all the relations between the prisoner and the administration. There is a natural antagonism, in a penal institution, between the prisoners and those who have them in custody; an almost universal

Buffalo Library.

feeling that the warden represents the state, and being its agent to punish them, must be their enemy, against whom they must watch. To outwit or evade him is justifiable on the ground of self-defence.

The indeterminate sentence reverses this. The warden and the prisoner are friends, working for the same end. All the machinery of the institution is arranged to promote the thing which the prisoner desires above all others—the restoration of his liberty. He may not see this at first; he may not respond when he first sees it, but as he sees other men going out, and himself remaining, he will, in the course of time, awaken to the fact that it will pay him to coöperate with the authorities, who are ready to help him secure what he desires.

This change of relation and attitude between a prisoner and his keeper, changes the entire atmosphere of the institution. In the penitentiary, with definite sentences, there is a dead level of indifference and inertness, except among those who are desperate. This affects almost every man in the institution. Only those with great vitality can resist it, if they stay any length of time. There is no incentive to struggle, for little is gained by it. The man who avoids open violation of the rules gains his commuted time, and nothing more can be secured by the greatest possible activity in any direction. His comfort does not depend upon anything he does. His breakfast, dinner, and supper, give him no concern, they are supplied without his asking. He is clothed and sheltered without any effort on his part. He knows, on the day of his arrival, what day he will come out, if he merely avoids overt acts of transgression, and, without lifting a finger to obtain his release, receives it at the end of the period, fixed beforehand. All this tends to unfit him for a life of freedom. His habitual dependence takes away his self-reliance; his indifference becomes a controlling habit, and, when compelled to earn his own living, he easily succumbs and lapses into crime.

The indeterminate sentence changes all this. Every pris-

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oner has the stimulus of an appeal to his self-interest. He has everything at stake. He must watch himself, lest he fail of the record which will secure his release. He must be industrious and obedient, and must work his way out of prison under a system which takes note of the minutiæ of his every-day life.

This system will transform any prison from a living tomb to a hive of industry. The inmates will cease to be dull, plodding, hopeless, or indifferent, and become alert, ambitious, active-brained men, who will re-enter the world fully fit for the struggle and competition of its bustling life.

One more feature distinguishes the definite sentence from the indefinite. When a man with a definite sentence is discharged, he is absolutely free to do whatever he pleases. He takes his place in the community on the level with the best citizen, so far as his rights are concerned. He is under no restraint as to his companionship or his places of resort. He may indulge in the most questionable things; may consort with the worst characters; may frequent the vilest haunts, and so long as he commits no crime no one can meddle with him. But the man released from prison on parole is in an entirely different relation to the community. He is still in the custody of the state, serving his sentence. The authorities have the same right to control him which they had while he was in the prison. They may say where he shall live; how he shall be employed; whom he shall associate with; what places he shall not visit, etc. The value of this power cannot be estimated. Even if it is not exercised, it has a very salutary effect. Many a man behaves himself while on parole from fear that he shall be remanded. Compelled to do this, he gets into the habit of doing it; forms new and reputable connections, and long before the sentence expires is fully established as a good citizen. The definite sentence not only permits his discharge, no matter what his character may be, but turns him loose in the world, without restraint, at this critical time. What court, in imposing a

sentence, ever thinks much of the time when the prisoner will come out, or has that event in mind when it fixes the term of his imprisonment? The indeterminate sentence concentrates the attention of the prison authorities and the prisoner upon the time of his discharge.

The same reason which requires the imprisonment of a criminal demands that the control shall continue, with rigor, but with friendliness, after he comes out, until he has shown that his reformation has really been accomplished. This surveillance of a paroled prisoner does much to fix his attitude toward the state. The convict who comes from prison at the end of a definite sentence, feels that he is, to use his own phrase, "square with the world." He takes the same commercial view of his crime which the state took in dealing with him. He has paid the debt, the penalty. But the paroled prisoner looks at the whole transaction from a different standpoint. The definite sentence lays the emphasis on the past; the indefinite sentence lays it on the future. It says to the criminal, when he is released, "The state will deal with you, not on the basis of what you have been, but on the basis of what you are, and what you shall be in the future." This puts him under the strongest possible obligation. He was compelled to struggle in order to get out of prison; he must continue to struggle in order to stay out.

This is the only way of protecting society, permanently, through the administration of criminal law. Imprisonment incapacitates the criminal temporarily, but unless it changes his character, the protection of the community ends on the day when he is discharged. The indeterminate sentence is part of a system which works for the permanent protection of society, first, by reforming the criminal, and second, by keeping him under control after his release until the fact of his reformation is established. If it is to be adopted, the habitual criminals must be recognized and dealt with as a separate class. Massachusetts did this eight years ago, by providing that a person convicted of a third felony should be sentenced to the penitentiary for twenty-five years, subject

to conditional release when he is reformed. Some other states have similar legislation. It should be enacted everywhere.

The adoption of the indeterminate sentence must be followed by radical changes in penitentiary methods. It is unfair to the criminal to require him to serve until he is reformed, without furnishing him the means of reformation. It is unfair to the community to discharge him when no other test has been applied than that of ordinary good behavior in prison. The rules should enter every crevice of his life. He should learn the importance of doing the things he ought to do, as well as of leaving undone the things he ought not to do. A system of marking and grading means gradual liberation—release from a lower grade, where there is a little liberty, to a higher one where there is more, and finally restoration to full citizenship. Fitness for release from prison should be tested by release, from grade to grade, in prison.

When one is out of prison, at last, there should be the closest supervision which is possible, answering, in a way, to the official control in prison. But it should be friendly, watching *over* the prisoner rather than watching him, and the power to remand should be exercised vigorously whenever there is danger of relapse, without waiting, always, for an overt act. The indeterminate sentence does not limit the power of the court, but rather enlarges it, giving the judge, or jury, authority to add a period of supervision to the term of confinement in prison, and extending the state's control so as to cover the time which immediately follows his release from imprisonment.

BOSTON YOUNG MEN'S CHRISTIAN UNION.*

BY GEORGE HUTCHINSON.

Boston is a great city. This I offer not entirely as a text, but partially as an excuse for assuming to occupy a little time this evening to tell you, the members of the Channing Club, what you may, or may not already know, viz., something of the history and workings of an institution broad in its conceptions of what is truly love to God, and faithful to its conceptions of what is the truest service to mankind. Yes, Boston is a great city, and that is why I once made bold to say, when asking for an appropriation for a new transparency, that notwithstanding the great and continuous interest of many friends, still there were people in Boston who had no knowledge of the existence of the Young Men's Christian Union, and certainly many who had no definite knowledge of its location. You may be sure I was quickly called to order by our grandly enthusiastic President for this apparent evidence of insanity, and it was not until he was himself taken to the kindred Association down the street by the driver of a public carriage, to whom he was obliged to explain that there was a Christian *Union*, that my statement was deemed worthy of a second thought. Boston is far greater than when in 1852, the Boston Young Men's Christian Union was incorporated, and with limited quarters on School Street and a membership of six hundred, began the glorious work with the acknowledged purpose which I have copied from their declaration of principles: "Its structure is the practical cultivation of that love to God and man which is derived from the study of His word." On the extreme past history of the Union I must not take the time to dwell. From 1852 to 1864 its existence was a quiet, but an effective one. The first treasurer's report signed by that life long friend of every noble work, Henry P. Kidder,

* An address delivered before the Channing Club of Boston, on Monday evening, Nov. 25th, 1895.

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showed the yearly expenditures to be about eighteen hundred dollars, and the chief attractions were the opportunities for improvement by use of library, occasional lectures, and the social advantages of the rooms. In 1864 on account of the enlistment in the war of a large proportion of the members, the Union was in its active workings discontinued but not disbanded, for in 1868 a re-organization was effected with renewed interest and an enthusiasm made possible only by the selection of a board of government, comprising names of men of rare executive ability and noted for their evidences of faith as shown by unselfish devotion to good works.

By a special providence, as it might seem, in order that they might continue their faithful service, of this board of 1868-69, twenty-eight years ago, nine out of the ten are still alive and daily actively engaged in life's duties within a mile of the room in which we are assembled. And here let me add a bit of history, the importance of which is so apparent that still another paper might be written filled with the achievements of the man, who urged by the then newly resurrected Union's anxious friends, took the lead and gave the impetus which was so indespensible to success. But for one year would he agree to assume this leadership, for the attractions of a business life in which he had already won distinction and a host of friends, seemed to call him to a field of commercial activity. Let us think this over, and when ambition claims beyond its share of our best energies, remember him who gave, and is still giving, so much of his life's strength to the great work nearest at hand and so continuous. In 1868 then we were re-organized, and from this point I shall say "we," for since that time I am proud to say I have never ceased to be an intensely interested member of the beloved institution, which to me was, then at the age of sixteen, boarding, and employed in one of our large dry goods establishments, a second father, a second mother, a holiday home, an evening home and the place in which the personal intimacies of a life-time, were many of them formed. The rooms which were considered ample for the uses of the

Union at that time were at 12 West St., up two flights, and at first were rarely crowded. These soon proved inadequate however, and on one floor at 300 Washington Street with a later enlargement to four floors, was the Union which will ever rise in the memory of us old, young fellows as being indeed a part and parcel of our very existence. If you would know a little of the Union of those days imagine us boys as deeply interested in everything, however small in detail, pertaining to the workings of the institution. Imagine us as dusting the books, as moving the seats, as conducting the 9. 30 P. M. fifteen minute religious meeting, and having a race across the Common afterwards, as painting our own scenery, and you see nothing like it now. Imagine our friend, and former Channing Club secretary, and president, as perched upon a soap box, painted green, singing, and well too, as Romeo to the Juliet of a bright and most attractive young damsel who frequently came in to help out on such occasions. Imagine another former Channing Club president, then studying for the ministry, and as curator of the Union, giving evidence, by his always cheerful disposition and faithfulness to duty, that he would have adorned the profession. Imagine others of present fame as literally strutting a brief hour upon the stage, uncomfortably small, but to the delight of audiences tremendous in their appreciation. Imagine this same stage and hall as being plenty large enough for the delivery of the first lecture before a Boston audience by the now famous John L. Stoddard. Imagine the library as being the almost nightly retreat of two young men from an attic in Burrough's Place, none other than Graham Bell of telephone renown and his companion. The present chairman of our Sub-way Commission made some of his first attempts of oratory at our social gatherings, and many more young men of those days who were of the right sort, and who have since shown it, as being close and honest friends to one another and the Union, and you can then realize why so many have ever felt that service or sacrifice which they may be called upon to give and make, can never repay for the accumulation

of blessings which were of those days, and by their lasting influence of the days that have intervened, and of the days, let us hope, that are to come. And now because I want to particularly interest the many prospective millionares and the few others here gathered, I am coming right down the Union as it has existed in Boylston Street since 1876. To venture at that time upon a departure of such magnitude, of such grand proportions and demanding so great a financial assistance, required the foresight of men confident of an undoubted necessity, confident of the Union possibilities, confident of the philanthropic impulses of our leading citizens. With the opening of this new building for Union purposes began a growth phenomenal in every way, and spacious as seemed at first its accommodation, it was only six short years before an extension was finished and ready for occupancy. So then in 1883 our present completed building covering a ground area of eleven thousand square feet with light on four sides and containing spacious halls and rooms arranged as parlors, sitting rooms, reception rooms, library etc., was as might be said, re-dedicated to the work, now viewed by us in '95, however, as quite outgrown and bursting at all the walls from very fulness. Who is eligible for membership? All young men of good moral character and claiming to believe in the truths of Christianity, without distinction of sect or party. And what is at this time the special aim of the society? To make the rooms to as great an extent as possible a home, to offer every possible opportunity for improvement of soul, mind, and body, by the advantages of religious services, books, papers, lectures, music, classes, gymnasium, entertainments and the cordial greetings of genuine friends under all conditions of joy or sorrow, of health or sickness, and of prosperity, when it is often most needed, and of distress. Now with a desire to touch but briefly on some leading features, let me say that our library containing as it does upwards of thirteen thousand volumes, is in the parlance of the town, "up to date." Let me also say that here with books uncov-

ered, and I think as nowhere else, entirely unprotected by rails or other obstructions, we find an incentive to occasional hour or half-hour reading, which with use of the so called "safeguards," would, we think, be far less frequent, yet with a loss of books per year not worth the mentioning. Books may also be taken from the rooms for home reading by the simple presenting by members at the desk, that record of date and number may be made. I may also say that the reading room, which is the largest in Boston with the exception of the new Public Library, is provided with all leading magazines, religious papers of all denominations, with weekly and daily papers almost innumerable. There is also the Union Study with books of reference and facilities for correspondence. Of the classes I can say that they are handled with exceptional care and intelligence, and are of the sort that spreads knowledge of a practical nature, as follows: book-keeping, arithmetic, penmanship, English grammar, short-hand, drawing, (mechanical and free hand), electricity, English literature, Spanish, German, French, Italian, parliamentary law and debate. The teachers are of the best, and a fee from Union members of only one dollar is required, the whole of which will be refunded at end of season, less ten cents for each unexcused absence. Ladies are admitted upon payment of one dollar, not returnable, to several of the classes. Wednesday evenings, ever since the re-organization, have been devoted to entertainments, either literary, musical or dramatic, always of a high order and greatly enjoyed. Lectures on special subjects are frequent, and this year we provide our twenty-fourth annual course of "Practical Talks," on Saturday Evenings. The actual money value to those attending this course, consisting of ten tallks, it would be hard to estimate, but the kindness of the speakers, who always come to us on these occasions gratuitously, enables us to provide our members with tickets free upon presentation of their membership cards. A full half-hour might be devoted to a description of the gymnasium, modern in every respect, apparatus of latest design, baths in great

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variety and of improved sanitary construction, a membership composed of youth and middle age. Business men, professional men, students and those from every line of activity, all enjoying and being benefited by the general exercises, but perhaps most of all by the popular class work, carefully conceived in detail and executed under skilful medical direction. Let me enumerate by simple mention of headings a few of the departments, the nature of each being at once suggested by its title. Employment bureau, list of boarding houses, distribution of clothing, care of the sick. A few words regarding our social gatherings, at which the members are present in large numbers and where hearts are opened to give and receive the influences of good fellowship, and the development of the best that is in them. The Thanksgiving Dinner, you should go there once, if never again, and see gathered around as good a dinner as you would care to eat, two hundred men from almost as many parts of the earth, and hear them talk and laugh and sing, and speech-make, many of them for the first time, but with every encouragement from friendly listeners. You should see the servers and the waiters, from our own numbers, thus by their selection especially honored and happier no doubt, if it can be possible, than those they serve. And always as they rejoice, the sweet remembrance returns of noble Phillips Brooks, who rarely if ever, during his later years among us, failed to drop in to add his benediction and sometimes, as he did on his last Thanksgiving, to sit down and eat his dinner with the boys. There are Directors' receptions to the members once a month, with introduction of new members, light refreshments, a short instructive talk, a social sing of college and popular songs, and a good time generally. Three summer excursions to points of interest, this year but three, next year more, I hope, for they are legitimate and should be encouraged. Our Sunday evening services are conducted by clergymen and laymen of all denominations with chosen subjects suitable to the audience addressed, the special feature being a recognition of certain religious and patriotic

events, such as Feb. 22, April 19, May 30, June 17, July 4th, Thanksgiving, Christmas, and Forefathers' Day.

I wish the limits of our hall would allow the inviting of you all to witness the gathering of six hundred children at our Christmas Festival, children of every nationality, of every shape and complexion, of every creed and of no creed, but all interesting, all grateful, and all beaming with at least a present happiness. Another feature, our "Country Week," the first of all movements of its kind. Starting in 1875 with 160 children sent to green fields, and increasing by the kind generosity of its friends to the sending of 2585 last year. These little men and women going out, frequently with thin, pinched faces, returning with a show of health and color, to say nothing of bags and boxes of berries, apples and such like, and kittens and turtles and what not, but any way better in mind, body and estate. The Rides for Invalids, a work so quietly but effectively done each year, that only those who know its every detail can for a moment realize its importance. During the last year from 42 hospitals and institutions, with a few private cases, were taken 1649 patients to receive the benefit of a carriage ride, while to convalescents, and others able to take such trips were distributed electric car tickets 5,129, and harbor steamer tickets, 1,292. To speak of the Union's many friends, of their kindnesses in many ways, their bestowals of mind, of heart, of money, and do the subject half justice would require the eloquent testimony of all our trustees, our directors, and members past and present. One of our dearest friends was Oliver Wendell Holmes, whose study chair is now daily occupied by President Baldwin at the Union rooms, and again Phillips Brooks, who for many years preached our New Year's Sermon, and Henry P. Kidder, who, at last as well as at first, quietly but at many times assisted with his wise council and his generous purse, and Joseph B. Eaton, who left the legacy of eighty thousand dollars, most unexpectedly but with the heartiest approval of all his heirs, others also devoted, and rendering many and im-

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portant services. These are a few of the friends that have gone beyond, but many still with us are to-day, without public recognition, laying up treasures where the moth and the rust cannot corrupt. And now a few figures, not in the least in nature or spirit of a boast, but simply that you may realize the wide spreading influences of the Union. We had April 1st a membership of 5,241, the largest of any similar institution in the world. Our class attendance last season, 1,013. Our gymnasium membership, 914. On two days, purposely selected at close of season when classes and entertainments had ceased, with nothing to draw a crowd, we had a *daily* average of persons entering the rooms over 1300, and to enter the library over 700. With our building all paid for we have also our permanent Fund, which may well be called the guarantee foundation for future usefulness, now amounting to one hundred and twelve thousand dollars. The combined expenditures for all branches of the work were about fifty thousand dollars during the past year, and let me assure that no extravagance is possible, for each committee is responsible to the full board and all appropriations are discussed and re-discussed until the pros and cons are fully presented and understood. Our president, well you all know him, and Dr. Donald of Trinity surely knows him, as you may judge, for he recently said in way of an introduction: "Why, Baldwin is irresistible; if he says, 'come and preach,' I go and preach, and I actually believe if he should come to my house he could, if coming on such an errand, sell me a volume of my own sermons." He is our standard bearer and we help all we can. The Union's hospitality is all that sincere kindliness and good intentions can make it.

The boys, just the same mixtures of strength and weaknesses, are made up in groups of steadfast friends with varying inclinations, and needing the influences of just such an institution as the Boston Young Men's Christian Union, as some of us needed it years ago. And while I am fully convinced that the average young man gets most from the

Buffalo Library.

companionship of those who are about his own age if they are pure and strong and congenial, still it is a glorious mission to provide the proper surroundings for such companionship, and surely the Union as an institution endeavors to have its members, so far as they can be personally reached, fully realize that not the slightest doubt exists as to the fact that success and happiness are only genuine when born and nurtured with honesty of purpose and loyalty to the highest and truest conceptions of manliness. These are the ideals and you members of the Channing Club can all help in ways you possibly have not dreamed of. First, let me ask you by frequent, or at least occasional, visits to the rooms at 48 Boylston to know where we are located, and how situated for our work. If you have opportunities to influence the bestowal of funds as legacies, or otherwise, in our direction, it is well. If you seek employees apply to the Union Bureau. If you know teachers, lecturers or entertainers of ability whose inclinations are charitable, let us hear of them, but last of all and most of all, think well, and speak well, and do well for the Union by sending to it all young men, particularly strangers, with whom you come in contact, not that we may have glory of numbers alone but that the beneficial results of which, in the fullest sense, you or I, or any one else has not the least conception, may be enjoyed and tend to the enrichment of young lives, for the every day upward and onward growth of which we all are, I believe, to some extent responsible.

DR. MARY THOMPSON.

BY JOHN VISHER.

To "lend a hand" was so characteristic of the subject of this sketch, that her friends and nearest kin join in the

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choice of this magazine through which to give to the public for the first time an outline of a truly inspiring life.

Dr. Mary Thompson, ever since the close of the civil war, has been foremost in the ranks of the philanthropists of the West. It is a fitting tribute to her memory that the Chicago Hospital for Women and Children, one of our largest and best charities, into which for more than thirty years she had poured so much of her life, is henceforth to be known as the Mary Thompson Hospital. Though this honor was frequently tendered to its founder, she would not consent to such a change of name during her life.

Mary Thompson was born April 15th, 1829, on an old family homestead in the town of Fort Anne, eastern New York, and was christened for her paternal grandmother, Mary Harris. The generations preceding, both her parents were English. Early in life it was evident that hers was a unique character,—quiet, happily disposed, yet of a sturdy independence of nature, original in thought, expression, restive under conventional restrictions, large-hearted, generous to a fault, modest, shrinking from publicity, an ardent admirer of everything beautiful in nature, and a great lover of books. Indeed, from earliest acquisitions in learning, she evinced a tendency to become a bookworm. Amusements and other diversions, usually attractive to children, had no charms for her when something new to read was at hand. And this desire for more knowledge went with her through life, and became a controlling influence. The motto on the escutcheon of her paternal ancestors, "In luminum luce," seemed especially fitting for this scion of her race. More light was for her a deep-seated desire.

For some years she attended the school in the locality of her home, but she became greatly dissatisfied with not being able while there to advance to higher studies. Accordingly she took up Latin and some of the higher mathematics, working out the lessons much by herself, as teachers for such branches were hardly to be obtained in country towns.

In time she availed herself of the instructions offered by some of the best educational institutions which existed at that day. After this she became a teacher.

Teaching, character studying, adapting her mode of instruction to the different needs of the pupils in her charge, was very interesting to her, and was also a means whereby she gained much of an insight into new phases of life. In many instances its disadvantages suggested thought as to the needed remedies therefor, all of which helped in the development of the woman of strength that she afterwards became.

And just here, and when the idea that a woman might enter the professions or take up a business, perhaps for a life-work, had scarcely gained footing, and was considered a most unbecoming innovation, this young woman decided for herself that all young people should be educated with the idea of becoming self-sustaining, as well as intelligent; that young women should have the same opportunities for education as their brothers, and that all avenues of industry should be equally open to them.

About this time, feeling that the position of teacher in the places she had occupied was somewhat unstable and quite unsatisfactory, she decided to fit herself for a professorship in some well-established school. During her student life she had become much absorbed in physiology, hygiene, and kindred studies, and now decided to make a specialty of that line of work. Knowing of a medical school for women in Boston, she concluded, after deliberation, that there was the place for her to obtain the wished-for instruction. Accordingly, she entered the school, taking in order the whole schedule of studies prescribed for a regular course, and receiving the diploma of the institution.

But this last experience of student life operated as a revelation to the student, disclosing to her that she had not only a ready aptitude for the study of medicine and surgery, but a natural inclination for the work. Faith in her own possibilities was strengthened, and her strong character was

moved by a new impetus. Long before graduating she had decided to become a physician.

For a woman to become a physician at that time required a good amount of courage. Communities were not receiving "women doctors" with open arms. Weak women were not gravitating in that direction. But Mary Thompson was not one of the weak women. Quiet, modest, not at all aggressive, she yet was brimful of courage, and the kind of courage that can act up to the best convictions.

Believing then, as she ever has, that the duties and responsibilities of a physician were very grave, that the placing of one's life in the hands of another, to save or to lose, should be regarded as a sacred trust, she must also believe that preparation for the work of the profession could not be too thorough or too deep.

From Boston she went to the New York Infirmary, where she remained nearly two years, for hospital practice. Later on, she attended lectures at the Medical College of the Northwestern University, and received the first diploma ever given by that institution to a woman as doctor of medicine.

In July, 1863, Dr. Thompson visited Chicago with a view to establishing a practice in that city. From that time on, Chicago has been her home, and the field of a grand work, such as is seldom accomplished by a woman.

While casting about to become familiar with the city and its institutions, she was especially interested in those devoted to charity, and then discovered that a great need of the city was yet unprovided for,—a place for the care and comfort for homeless women in illness. At this time our civil war was in progress, and appeals were often made to her in behalf of suffering wives and children of absent soldiers. The knowledge of these, and other like cases, emphasized her conviction, that a place should be provided where women and children might receive medical aid and care when ill.

In consultation with some of the more philanthropic of the clergy, and a few lady friends who knew something of

hospital advantages, a resolution was taken by her to make an effort for a new hospital, which should be for the exclusive care of women and children. Accordingly a Hospital Association was formed, consisting of Rev. Dr. and Mrs. Ryder, Mrs. Dyas, Mrs. F. B. Gardner, Rev. Robert Collyer, Rev. Dr. Tiffany, and others.

Trustees were chosen from the association. A building was rented, and the Hospital for Women and Children, with dispensary, was duly opened May 8th, 1865, with Dr. Mary Thompson at its head, and about one thousand dollars in the treasury. After some changes of location, place was made for it through the kindness of Mr. Gilbert Hubbard and J. Y. Scammon.

During these first years of its existence, Dr. Thompson had frequent applications from young women students asking a place to work in the hospital, and wishing to attend regular courses of medical lectures at the same time. With her usual readiness to give aid to others, she applied to the medical colleges of the city, asking admittance for women to the entire course of lectures. This being refused, she consulted Drs. Wm. H. Byford and Dyas as to the feasibility of making place for young women to receive the advantages of medical lectures, and was advised by them to open a school for the purpose. Accordingly, she chose a faculty, placing Dr. Byford at its head, and the medical school for women was opened October, 1870, with an inaugural by the president of the faculty, saying:

"The indefatigable, if not indomitable, medical attendant of the Women's Hospital, finding her darling project for educating women for the profession unexpectedly frustrated, after due deliberation and consultation with her friends, inaugurated measures which have resulted in the enterprise we represent to-night."

Rooms in the hospital building were appropriated for the school, and Dr. Thompson was for a time one of its professors.

The great fire of 1871 overtook the hospital, and it went

down in its flames. The brave woman at its head stood at her post, and with the aid of a medical student, now Dr. Sarah Finch, a highly-esteemed physician, and Mr. Charles K. Nichols, a good friend of the hospital, all of the sick were saved from destruction by the fire. Dr. Thompson then fleeing for her own life, drove her pony at last far out on the prairie, and there, with a couple of women friends, she remained, sitting in her phaeton all night.

In the few years of its existence, or up to 1872, the charity work of the hospital and dispensary had covered the treatment of about seven thousand patients, all of whom were treated by Dr. Thompson, with the assistance of a student, she at the same time attending to an increasing private practice.

After the fire two questions naturally arose: Can the hospital be brought back to active life, and may a woman physician still hope for a place to work in what was left of Chicago? These were discouraging days for this physician and philanthropist, but failure in undertaking was a possibility which seldom had place in her considerations. When prospects were most depressing she doubled her exertions and went on.

Offers of aid for Chicago were fast coming in from nearly all parts of the country. Dr. Thompson and friends of the hospital were unwilling to give it up. The need for it for the homeless and suffering was far greater than before. The doctor was asked to go to Boston and make a special plea in behalf of her hospital. With characteristic promptness she answered: "No? I can work, but I don't know how to beg." But Robert Collyer, recognizing the charm of her strong and beautiful womanhood, insisted, and she consented to go. Letters of introduction were given her by clergymen and physicians in Chicago to friends in Boston. One of them, a general type of the whole given her, may be of interest:

"DEAR FRIEND.—I want you to make a little corner in your time and care for this noble woman, Mary Thompson,

M. D. She has donated eight faithful years to building up a hospital for women and children. It is burnt down. We cannot help her as we did before. We have to send her to where we can. Will you not aid her by introductions, etc.? The *et cætera* means any way you think best, and so put on me a new load of esteem and gratitude.

"ROBERT COLLYER."

Dr. Thompson received from this visit much material aid for her hospital, and it became for her, at last, a pleasant experience.

Before leaving for the East, Dr. Thompson secured, by the help of F. B. Gardner, a place where the wounded and sick might be cared for, with the attendance of physicians assured. Soon after this, a kind of barracks was provided, and the hospital went into new quarters, and was sustained there for some time by the Relief and Aid Society. In the spring the hospital management again resumed its charge.

In 1873 a place was bought for a permanent hospital, with funds previously given for the purpose. The house was made as comfortable as possible for hospital use, and a small building on the lot was utilized for the medical school.

After a time, the old house becoming weakened, contributions were made towards a new building. When about forty thousand dollars had been pledged, it was thought safe to begin preparations for the work. A building committee was appointed and architects' plans were examined. A plan by Mr. Otto H. Matz was accepted. From this time Mr. Matz gave to the matter most generously of his valuable time, and Dr. Thompson studied with him the model, giving it her special attention and suggestion, and when satisfactorily completed, it was from base to dome in accordance with her approval, especially with regard to air and sunlight.

On September 6th, 1884, amidst a pleasant assemblage of friends, ground was broken for the foundation of the new hospital, Dr. Thompson, with spade in hand, turning the first sod. In October the corner-stone was laid, with interesting ceremonies. In December, 1885, the new structure

was completed, and the handsome, commodious building was ready for the carrying on of the work of mercy.

This was a happy day for its founder. While congratulations for her achievements came thick upon her, the only reply, in her direct manner, devoid of all trace of self-adulation, was: "If I have helped to make life more comfortable to the poor and oppressed, or made place for women to work more easily than I have done, the assurance of that is my recompense."

It had been the original intention of Dr. Thompson to add the training of nurses to her hospital work, but it had been necessarily delayed. In about 1874, however, with the advice of friends of her work, the special education of nurses was commenced. It resulted in giving a regular course for a sufficient time, and a certificate of fitness for their work. About twenty-five at a time are required for the care of the sick in the hospital. A great number have taken the graduates' course, and are filling places of important trust, with efficiency and honor to themselves.

The hospital has done a good work for humanity. At the first of the past year (1895), its work from the beginning had covered the treatment of about 55,000 women and children, among whom were representatives of nearly all nationalities and creeds.

During the passing years, Dr. Thompson had became a member successively of the Chicago Medical Society, the State Medical Society, the American Medical Society, and also the International Medical Society. At a meeting of the American Medical Society, she read the first paper ever presented to it by a woman. She was afterwards elected chairman of the section of pediatrix, but later on resigned, being overburdened with responsibilities. She was already crowding into her time the varied work of founder of institutions, medical lecturer and writer, and of the eminent physician and surgeon in both charity and private practice. Her home life, too, was genial and happy in the companionship of a niece, who, it is interesting to note, remembering Dr.

Thompson's lonely struggle with Latin, is a teacher in the classical department of the Chicago High School.

Dr. Thompson's wants were very simple, and she had a unique and delicate way of bestowing benevolence by saying when payment was proffered for her valuable professional services that it was time enough to attend to such matters when the bill was sent.

A great lover of nature, in her summers among the mountains she drank in the beauties of every changing scene, and, with pencil and brush, interpreted them with the ready instinct of the artist. To a gentleman who expressed surprise that she retained her love of art amidst her busy life, she said: "Oh, yes; had I been spoiled with riches, I should have been wielding the artist's brush in Italy instead of surgeon's instruments in Chicago." "But, Doctor," came the quick reply, "you would have missed the blessed good you are doing."

A lady who came up to her while she was working at a sketch among the hills, asked if it were nearly finished. "No, I haven't the time," she answered. "I shall have to do my painting in the other world, where doctors are not needed, and the landscapes never lose their beauty."

In May last, the thirtieth anniversary of the hospital was made a pleasant occasion by the boards of management and trustees, who wished thus to honor its founder and friends. An interesting programme for the evening's entertainment was planned and carried out. Dr. Thompson was asked to give to the people in attendance a sketch of her work from its beginning. This she did in a most happy manner. That evening was a joyous time to her.

In thirteen days from this delightful anniversary evening, she went to her long rest, dropping out of her bright, active, benevolent life so suddenly that after the first terrible shock of her going had passed, friends could hardly realize that it was the last.

Her monument is the hospital which now perpetuates her

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memory and name. It is a just and graceful tribute of honor to the founder, and an honor to the givers.

Let us who have known the life and work of this noble woman, take inspiration and give thanks.

THE ECONOMIC BEARING OF CHARITY.*

MISS ALICE J. MOTT.

Foremost among the problems presented to modern civilization is the question: What do we owe to the useless members of society—to those without whom we can live and who cannot live without us—to those who are intrinsically unable to contribute their share to the common fund or to compete upon equal terms with the average worker?

To the bare statement of the problem, pure utilitarianism (if it existed) would respond that abnormal things have no rights which normal things are bound to respect; that what we give we give in charity for the cultivation of our finer sentiments; that we really owe the useless nothing except a painless removal, and perhaps not even that, since our own sensibility is a thing to be guarded.

The philanthropic socialist says that society owes every man happiness and a chance of development and of escape from the misery of his defect; that even as his need, so is his desert.

The answer of practical benevolence is, that we owe it to the useless to make them useful, to turn their luck and to adapt their environment to those whose constitutions are out of gear with their conditions.

Nature, with a due regard for justice, should have given all men fair equipment for the struggle of life; but upon the most elastic theory of compensation ever formulated, it

* Paper read at Third Minnesota State Conference of Charities and Correction at St. Paul, January, 1895.

is evident that she has been unequal in her gifts and most unfair in her favor. Some poor wights have been thrown handicapped and weaponless into the arena; shall they be succored by the strong, or trampled under the feet of careless contestants? The stern rule of "survival of the fittest" makes short work with such as these. And for long this rule was triumphant.

But into the crucible of evolution entered with human reason a new element, the element of disinterestedness. The time came when some human powers were enlisted, not in taking advantage of man's defects, but in seeking to make them good; not in assisting nature to break the bruised reed but in propping it up in spite of nature.

From the infancy of science our study of human conditions has been remedial in its aims, and all practical applications of science have been made in direct recognition of defects in ourselves and our fellows with which natural laws, untempered by human interference, would have dealt too unmercifully. This impulse passed from the kindling of fires to the building of prisons, and from medicine to education.

With the propagation of educational theories arose the impulse of educators—scientific as well as sympathetic—to experiment in the field of the abnormal. In every community existed beings with evident capacities for development, who, by reason of intellectual and moral shortcomings or of sense defects, were cut off from the ordinary avenues of education and happiness. In the working of the leaven of civilization might this abnormal element be included in the mass? Perhaps even for the defective a niche was waiting.

The technical meaning of the term "defective" falls short of the intention of the word in current use. The specialist ignores the fact of the general defectiveness of human faculties, and, taking as a standard of perfection the ordinary healthy human organism, measures the defectiveness of the unfortunate by his divergence from this normal standard.

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Not because a man is blind to the remotest star-flashes, deaf to the music of the spheres, dull to the words of the oracle, dead to the beauty of sacrifice, is he an object either of special care or special neglect; but we call the sight defective which is unable to decipher the idea signs of common human intercourse; the hearing, which cannot catch the vocal elements of sound; the intellect, which falls a ready dupe to average sharpness; the soul, which cannot respond to the common creed of morality. Hence, the practical definition of "defective" includes within the limits of the term those who are unable to compete upon equal terms with ordinary men in the struggle for existence, and who, by special training, if at all, must be equipped for a work in life. The defective is he who is born at odds with life as he finds it. He may surpass us all in elevation and intrinsic worth, but without extraordinary education he finds his talents unadapted to the work of the world.

The possibility of training the abnormal by special means to approach the normal standard has been in some measure demonstrated in the few years of effort which lie behind us. The tireless labor of devoted experts has already produced a partial success, which is no longer a marvel to be half incredulously surveyed like the accomplishments of singing mice and dancing dogs, but acknowledged to be a well-established public institution, constituting a heavy drain upon the public course. And now, not to our discredit, arises the ubiquitous query, "Cui bono?" Not "Is it possible?" but, "Is it worth while?" The laborious process of raising the defective to the ordinary level of efficiency is far more expensive, in the widest sense, than the process of guiding the normal mind through the intricacies of primary and high schools, college and university. Excess in dollars and cents finds its counterpart in excess of nervous energy. Many an ardent spirit has dashed itself against the dense wall of isolation which is to be beaten down between the defective and his rescuer, and has fallen exhausted and lifeless before a breach could be effected.

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In the face of this outlay and its necessarily marred result, the question of expediency is neither heartless nor impertinent. Since our energy is finite, might not this tremendous expenditure, which can never make the defective an average citizen, be better bestowed upon the normal man, who, with education, may become a power for good—who, without education, must assuredly be a power for evil? Has not society enough to do with satisfying distinct wants and needs and aspirations? Must it suggest these needs to imperfect beings who would never aspire unaided?

We crowd and jostle in our struggle for physical and social goods. Our jostling turns at times to deadly combat, and all cannot prevail nor yet survive.

Shall we raise up for ourselves new competitors? and, finding them weak, shall we lend them our strength and forge for them especial weapons? It is useless to conceal the fact that charity has an economic bearing. Ideals are no longer idols, and our left hand claims the right to know what our right hand is doing. The scientific spirit which refuses to take the starry firmament on faith has also questioned the sanction of all virtues and of humanity, their chief.

Says Darwin, in "Descent of Man:" "We civilized people build asylums for the imbecile, the maimed, and the sick. Thus the weak members of society propagate their kind. No one can doubt that this must be highly injurious to the race of man. We must bear the ill effects of the weak surviving and multiplying."

Says the redoubtable Malthus: "A man who is born into a world already full, if his family have no means to support him, or if society have no need for his labor (or if he have no wares for sale), has not the least right to claim any portion of food whatever, and he is really redundant upon the earth. At the great banquet of nature there is no plate for him. Nature commands him to begone, and delays not to put her order into execution. Why do you shrink from the task of putting the unwelcome and defective out of the way?

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Your charity is more cruel than my severity and your foundling asylums are only catacombs."

And J. F. Nisbet, in his "View of Psychological Evolution," says: "Causes of deterioration are now at work, which, if unchecked, will probably bring upon us the fate that overtook the Greeks and Assyrians. While improving our methods of sanitation we carefully rescue from the fate that would await them in a ruder society, the weak, the vicious, and generally the unfit. Thanks to our philanthropy they are enabled to throw their defects into general circulation."

Herbert Spencer, the great advocate of *laissez faire*, eulogizing the beneficent operation by which nature rids society of her unsuccessful members, thus complains of those who dare meddle with that operation: "Philanthropists, that they may aid the offspring of the unworthy, disadvantage the offspring of the worthy, through burdening their parents with increased local rates. Swarms of good-for-nothings are thus fostered and multiplied by public and private agencies; and the incapable, perpetually helped, are ever ready to look for more help. When sympathy prompts to a breach of equity and interferes with the law of equal freedom, when it suspends the relationship between constitution and condition, then it works pure evil. It favors the multiplication of those worst fitted for existence and discourages those best fitted by leaving less room for them. It tends to fill the world with those to whom life will bring most pain and tends to keep out of it those to whom it will bring most pleasure. It inflicts positive injury and prevents positive happiness."

And again in "Social Statics:" "There is one natural law for the family and another for society. If principles of family life were fully carried out in social life (that is, if the weak were assisted like helpless children) fatal results would follow; so a partial intrusion of the family regime into the social regime will be slowly followed by fatal results. Society in its corporate capacity cannot, without immediate or

remoter disaster, interfere with the play of those opposed principles under which every species has attained such fitness for its mode of life as it possesses and under which it maintains that fitness. If the benefits received by each individual" (in society as in the family) "were proportionate to inferiority; if, as a consequence, multiplication of the inferior were furthered and multiplication of the superior were hindered" (two big ifs) "progressive degradation would result, and eventually the degenerate species would fail to hold its ground in the presence of antagonistic species. In reality, each adult gets benefit in proportion to merit, reward in proportion to desert; merit and desert in each case being understood as ability to fulfil all the requirements of life—to get food, secure shelter, and escape enemies. Placed in competition with members of its own species, it dwindles and gets killed off, or thrives and propagates according as it is well or ill-endowed. Manifestly, an opposite regime, could it be maintained, would in course of time be fatal to the species. Life has reached its present height under that universal law of nature, that a creature not energetic to maintain itself shall surely die."

The supremacy of these doctrines has been partly owing to the fact that it was obviously unfair to attack such opinions upon sentimental grounds, and their opponents were mostly sentimentalists. But as the paralyzing novelty of Spencer's teachings begins to wane—(he who was nothing if not new)—small voices dare to rise denominating the premises of this cold argument ill-founded, and asserting that the conclusion does not follow.

First.—The plausible assertion that the kindly attention of society is due rather to the perfectible than to the essentially imperfect, and that the bestowal of charity upon the unfit is a robbery of the fit, contains a decided sophistry. The provision which the defective needs the normal do not need; it would be a greater abuse to force gratuitous support upon the strong and capable than to withhold it from the weak. Should we begrudge medicine to the sick because

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the healthy are more worthy our attention? How much of honor and of glory would have been added to the career of Abraham Lincoln, how much more would this republic have profited by his work, if all the funds expended on all the paupers in the State of Illinois during his toilsome boyhood had been invested in an asylum especially for his benefit? The essentials of the weak are mere coddling to the strong. Simple Simon must be nursed and fed, taught to walk, to talk, to feel, to think. As for Samson, loose his fetters and let his hair grow.

The kindest gift to the active is a noble duty. Increased responsibility is not robbery, neither will the strong necessarily dwindle and get killed off because they lend their strength to the helpless. Is it commoner for a race or a tribe to die out from lack or from excess of the self-seeking elements?

Second.—In the indictments of extensive charity, it is asserted that the defective thereby obtains an increased chance of life, and thus multiplication of the undesirable members of society ensues.

But whatever may be the result of indiscriminate private gifts, it is very certain that systematic public charity has not for its aim nor its result the multiplication of the lower orders of humankind. Only from the most devoted friends of these unfortunates have come any practical proposals to prevent their propagation, and at this age of the world, it is only from their friends and in a spirit of philanthropy that any scheme for their limitation could be tolerated. That misery and unhindered suffering cannot be a sufficient check, time must have long since shown. If the earth were really in danger of being physically overcrowded, there might be a universal advantage in sweeping out of existence or allowing to perish from want those least fitted to live; but, as Goodwin contends, "It would be truly absurd to shrink from any scheme which might make mankind too happy, and therefore at some distant period too populous, and hence unhappy."

If the ultimate object of social institutions be the improvement (say even the material improvement) of the social body, then this law of savage life seems far more fitted to civilized aims. Under the stern regime of "survival of the fittest" there must always be the unfittest; if life be forever a combat, there must always be the vanquished; if life be a race, there must always be the hindermost; if life be a struggle for pre-eminence, there must always be the discouraged dunce at the foot; if the wild stampede for the best place may not be regulated by advancing civilization, then advancing civilization can never do away with the lowest stratum—the "submerged tenth"—nor make it one whit less sodden, wretched or brutish, since it will always be on the verge of extinction from famine and misery. We have no reason to hope that natural selection does away with defective animals or defective species; but leaves an ever-widening gulf between Lazarus and the rich man. When one degenerate species dies out, its position of starvation is always taken by the next lowest, slowly disappearing. Philanthropy, on the other hand, does aim at destroying excessive misery altogether and wiping the hopeless strata of humanity out of existence. The laws of inheritance, which have been so absolute, we may regulate, and by observing, rule.

Thus far we have considered the duty of society to itself alone and the responsibility of the comfortable for the uncomfortable from a purely self-interested basis. It requires some temerity to introduce arguments of a disinterested nature to oppose to theories presented purely on grounds of expediency; and unlimited competition and *laissez faire* are upheld as agents of human development, not because they are kind or noble or elevated, but because they are efficacious, necessary, and natural.

Their efficacy in dealing with the problem of human misery has been already questioned; and in regard to their naturalness and necessity, is there not a fallacy, gross and essential, in taking the law of existence as it governs the beginnings of life for the one absolute law of humanity?

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The bald laws of "natural selection" and "inheritance" are not the whole nor the chief part of our being. They govern, it is true, the grosser part of nature; is it not also true that the heights of man's endeavor have been attained by treading under foot these relentless laws and thrusting the natural rules of competition into subordination? If strife and competition be natural, are not love and magnanimity also natural? We are just as far justified in asserting the essentiality of the latter to civilization as the former. Must the highest law of the highest natural product govern societies and states? or the highest law of a rudimentary stage of existence? Even supposing there be only various forms of matter in existence,—suppose the "moving of star-dust be the beginning and a brilliant explosion the finale,"—the higher law is evolved with the higher form, and there is one law for the clod, another for the vegetable, another for the brute, and another for the human. Without the admission of this difference there could be no possible society.

Ward asserts that all civilization is essentially artificial; that is, an improvement upon natural conditions. But may it not be upheld rather, that civilization is essentially natural —a triumph of the higher natural law over the lower? Or if this be not nature, it is the thing called nature, as Blanquie said, by "priests, philosophers, and women," to whose standard the rest of the world comes in time. To quote from this errant class, Emerson says: "Nature is no sentimentalist; is rough and surly; does not cosset and pamper. The ways of fate are rude; but fate is only half. There is fate and there is power. If the universe have these savage accidents, our atoms are as savage in resistance. We stand against fate as children stand in their father's house and notch their height from year to year." (Laws of matter suffice when only forms of matter exist) "but man is not possible until the invisible things, as well as the visible things, are made ready for him."

And Fiske epitomizes: "The universal struggle for ex-

istence, having succeeded in bringing forth the human soul, has done its work and will presently cease." These are speculations whose authors (having time to speculate), it may be inferred, have never been called upon to put them in practice. It is probably not too much to presume that no human being has ever theoretically laid out for himself (much less for the state) any solitary course of action which he would not find occasion to modify radically within the first twenty-four hours of exemplification. Such is the force of that other "half"—that "fate against which we measure our height;" and when statistics have been piled mountain high; when specialists have eloquently demonstrated the inalienable right of every member of society to adequate provision; when economists have argued the advantages of preserving and making productive every social factor, or the disadvantages of widening competition; after all possible discussion and declamation, we declaimers are aware that the practical question of what the strong owe to the weak in organized society is not yet answered. It is a question not to be answered by specialist or political scientist; it is to be answered, and it is answered in various ways in every state in the Union, by the butcher, the baker, and the candlestick maker, who may not have time nor inclination to study economics or poetics, but who take time to conduct our public affairs.

The ruling principle of the legislative mind is economy pure and simple; and this conscientious and deep-seated economy can only cease to be all powerful at short periods of time when the legislative mind falls a prey to excitement. Hence it is only under stress of great excitement that extensive legislation can take place, since it would be obviously more economical never to pass any bills. This excitement may be of various kinds, either of fear, ambition, cupidity, resentment, or enterprise; occasionally it is the excitement of benevolence.

Economists must be deeply pained to perceive how largely the personal bias of sympathy in the individual breast dic-

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tates the acts of a state legislative body in dealing with the care of dependents. Specialists, however, and aggressive philanthropists know of a means more powerful to fix a wavering measure upon the statute book than all the lobbying ever attempted.

No close-fisted and hard-headed legislative committee was ever conveyed—a reluctant and perspiring prey—to visit an orphan asylum, a home for aged women, or a school for the blind, without avail. Incredible as it may appear to his associates upon the highway and in the mart, the average prosperous American is absurdly, illogically, disgracefully, soft-hearted in the direct and personal presence of helpless suffering. Let him hear of it, and coldly chop his logic; take him to see it, and pity him from the bottom of your heart.

But do not underrate even one phase of a sympathetic excitement which produces "appropriations" not to be elicited by volumes of valid social reasons and the clearest declaration of rights.

Eternal righteousness may sanction a reform; science may conduct it; economy may approve it; self-interest may follow it; but pity prompts it. The personal bias is a factor not to be ignored in all social reforms. Our view is limited. Our ideas are formed by the tiny experience his life affords each one. We choose our opinions less than we are chosen by them, and are led less by principles of universal hedonism than by silken leading-strings. Deplore this fact as we may; condone it as we must; laugh at it as we will; acceptance is inevitable.

Let the economist collect his facts and formulate his theories in regard to the supernumerary members of society; let the sentimentalist steady his ill-balanced sympathies with the perusal of these data and these theories; let him who is branded as supernumerary retort that we are all, in reality, as supernumerary as he is; let them strike the practical balance between them and decide whether we owe our brother palatial home or instantaneous electric shock; but let them

realize that no working theory has ever been adopted in the past nor shall ever be adopted in the future which does not, like Browning's "Pomegranate,"

> "When cut deep down the middle—
> Show a heart within blood-tinctured
> With a veined humanity."

INTEMPERANCE AND ALCOHOLISM.

The question of intemperance claimed more attention at the Paris Prison Congress of 1895 than at the preceding Congresses. Two excellent papers upon it were contributed by Professor Dymcha of St. Petersburg, and Dr. Magnan of Paris. The former alluded to the strange indifference hitherto manifested by British law and practice to the great public nuisance of habitual drunkards. Dr. Magnan showed that during the past twenty years there has been a marked increase of drunkenness in France, owing to the vine-disease, and the consequent resort of many persons to spirituous liquors and absinthe. He spoke of the generally innocuous character of the light "natural" wines, used as beverages by temperate persons in France. He also described the Inebriate Asylum of Ellikon-sur-Thur, (Zurich) as one of the most successful of its kind, where, without severe restraint, from thirty to seventy per cent. of the inmates are cured of their previous drunken habits, the ratio of cure being in proportion to the length of time spent in the institution. Senator Zakrewsky gave the Congress an account of recent measures adopted by the Russian government for limiting the sale of alcohol. M. Le Jeune reported on some experiences of Holland and Belgium in a similar direction.

Finally the Congress expressed the opinion that a chief practical means of diminishing intemperance must consist in legislative measures against the adulteration and the sale of "strong" liquors and spirits, and also in an increase of Inebriate Asylums.

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INTELLIGENCE.

THE LEND A HAND CLUBS.

MONTHLY MEETING.

The regular monthly meeting of representatives of Lend a Hand Clubs was held at the Central Office on November 25. Nine members were present. Miss Brigham read some interesting letters with relation to the Book Mission in the South. She spoke of the need of an organ in a church there and the hope of having it before long. She desired to start for the South early in December but sufficient funds had not come in. She was confident, however, that the Mission would be supported. Each year the work is extended and more people are reached. All persons having books or magazines which they are willing to contribute are requested to notify Miss Brigham at the Lend a Hand Office, stating what the literature is. Miss Brigham will then give directions where it shall be sent. Donors are requested to pay the freight.

Mrs. Whitman reported that a gentleman had requested the Lend a Hand Clubs to take some action with regard to Armenia. Dr. Hale drew up a paper expressing our sympathy with the Armenians, and confidence that our government will take wise action in the matter. It was voted that this paper should be signed by the president for the Clubs and forwarded to the Secretary of State.

The members of the committee were interested in a letter

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just received from Jennie Dean. This led Mrs. Whitman to speak in some detail of her visit among the colored people in Virginia. Great interest was expressed in the Manassas Industrial School, and it was especially recommended to the attention of Clubs.

The case of two elderly ladies who were trying to support themselves and were unsuccessful, was brought before the meeting. Also that of an educated young woman, for whom a position was desired.

Dr. Hale spoke with enthusiasm of the Quarterly Conference held at Dedham. He felt that these conferences were of the greatest importance. He hoped that another would be held ere long in Lowell. He alluded to the subject of matrons in the county jails, and said that he had already held some correspondence with prison commissioners.

Mrs. Whitman spoke of a consumptive boy that the Clubs desired to send to New Mexico. For this purpose it would be necessary to raise $100.

A letter from Virginia asking for a barrel of clothing was received, and referred to the I. H. N. Club of Roxbury.

Miss Kimball spoke of the work of the Port Royal Club and its desire to assist the Manassas Industrial School. Mrs. Whitman was asked to meet with the Club and tell them of her visit to the school.

The meeting then adjourned.

CLUB REPORTS.

Boston, Mass.

The Stocking Club still holds its own in membership and interest, having to-day thirty members.

In the past year we have given out one hundred and seventeen pairs of stockings, seven bundles, one box, and one hundred and forty articles of clothing, also $14.50 in money.

We donated to the Woman's Charity Hospital and to the Soldiers' Widows' Hospital bundles of old linen; to the Home for Crippled Children we sent a Christmas stocking filled with toys, kerchiefs, and fourteen pairs of new stockings. We shall send a stocking of toys on New Year's Day to the Children's Hospital. We have also donated five dollars and a large bundle of reading matter to the South End Reading Room.

Many of our members were sick last winter, and flowers were sent to them, purchased from the proceeds of our floral fund.

We met with the loss of one of our honorary members by death, Edward French of Chelsea, Mass. The Club attended his funeral, and sent flowers, accompanied by a letter of condolence to his widow.

We have received in the way of donations a chest of drawers from Mr. Rogers, an honorary member of the Club; a sewing machine from Mrs. S. J. Cleveland, table linen and spoons from Mrs. McDonald, books and handles for bundles from Mrs. Stinson, crockery from Mrs. A. M. Brown and Mrs. S. J. Crockett, bundles of clothing and stockings from all of the members.

On the eve of January 30, 1895, the Club will hold an entertainment in United Fellowship Hall, 26 Union Park Street, for the benefit of poor children, with the price of tickets fifteen cents.

We hope to increase our membership the coming year, and thereby be enabled to do more for those who are less fortunate than ourselves, and lend a hand whenever the opportunity presents itself.

A Happy New Year to all, and may we all feel the happier and better for striving to do our work In His Name.

Brooklyn, N. Y.

Our work has been spasmodic, and while we have considerable assets in our treasury and have a considerable amount

of *esprit du corps*, our success has been in promoting our own interests and developing the talents of our own members.

We have assisted several families at Christmas and Thanksgiving, and helped several families through the winter. One method we have found to work very successfully is for us to make arrangements with provision dealers in the neighborhood and obtain a certain credit from them, and then issue tickets which are honored by them and taken in payment for bread, meat, and groceries. These tickets have been distributed by Mr. Butler of the Union for Christian Work in this city, and have been a great aid to many deserving persons.

Providence, R. I.

The Lend a Hand Circle of the First Congregational (Unitarian) Church of Providence, R. I., commenced its work for 1895 and 1896 with its annual meeting, held October 11, 1895, when the officers were elected for the ensuing year.

The Circle holds its meetings every Friday evening at half-past seven. We have about twenty members.

For four years past the Lend a Hand Circle has paid the tuition fee ($50 a year) of Lizzie A. Durgan, a student at the Tuskegee Normal and Industrial School, Tuskegee, Alabama. Clothing, and money for her board, have also been sent her by the girls. We have one more year to work for Lizzie, as sickness prevented her finishing the entire course in four years, the usual amount of time required. We receive very interesting letters from Lizzie, and now and again hear from Mr. Booker T. Washington, the principal of the school, of her excellent progress there.

The girls have also done some sewing for the little ones of the Tobey Street Home, and several nurseries of this city. Then, too, the Circle generally supplies with fancy articles one table at the Fair held by the Women's Alliance of the church early in the winter. We hope that this year

our work may be greatly extended, and that we may accomplish more than ever before.

Washington, D. C.

Lend a Hand of All Souls' Church has been in existence five years, during which time it has wavered between encouragement and discouragement, but now is again encouraged and goes forward to the winter's work with strong heart and earnest will. Our new work is the establishment of a circulating library in Johnson City, Tenn., whither one of our members has gone to live. This library is to be a memorial to the several members of our Club who have gone to the higher world.

In looking over the reports of previous work, it appears that much has been accomplished. Each year many destitute families have been assisted in various ways both at Christmas and during the winter, and many children have been made happy. A lame boy has been provided with a rolling chair, reading matter sent to one of the hospitals, and much of this sort of labor of love that is so familiar to all Lend a Hand Clubs. Our best efforts have been, first, the clothing of a little girl that she might attend a school where she will learn refinement and affection as well as "the three r's." The teacher of the school offered to give her the tuition, provided she should be as neatly clothed as the other children, and this the Club undertook to do. Second, and perhaps the greatest single work, has been the sending a boy, nearly blind with an incurable disease, to Baltimore to the Maryland Institute for the Blind, where he may acquire some practical education by which we hope he may be able to support himself. This boy of eighteen belongs to a family which is entirely dependent for support on the mother, whose earnings never exceed $20 a month. This family has been aided more or less ever since the Lend a Hand was started. The boy's eyesight failed so rapidly that he was obliged to give up even the little he was doing to help his

mother. As she had been looking forward to the time when this oldest son could help, the blow fell heavily. Within a few weeks after our loyal worker began her efforts, all papers were signed and the boy was ready to go. The mother had been trying for months in an ignorant fashion to do what two or three with more wisdom accomplished in a few weeks. As the boy must be clothed, Lend a Hand undertook this and started him off well provided. It is two years now since he first went; each summer he has spent with his mother, and in the fall has returned with a comfortable winter outfit. His improvement has been very marked, and we hope to be able to start him in business before many months. He has learned well the trade of broom-making and chair-caning. Surely this is enough to give us hope and courage when we reflect that if even one life can be saved and brightened by our efforts, Lend a Hand will not have lived in vain.

School Gardens and Children's Herbariums.—The committee of this admirable work, carried on under the auspices of the Massachusetts Horticultural Society in Boston, is doing more to create among children a love for wild-flowers, and plant life in general, than that done by any other institution in the state.

At the exhibition of Children's Herbariums a year ago, there were fifty exhibitors; fifteen collections of flowers, numbering 256 specimens; fourteen collections of ferns, numbering 129 specimens; two collections of grasses, numbering 70 specimens; twenty-six collections of leaves, numbering 865 sheets, and of all kinds 2,020 sheets.

Some of these collections were notable. Arthur C. Faxon's collection of 190 sheets of leaves was remarkable for its size and completeness. It contained finely mounted sprays of leaves of 100 native trees and 90 introduced trees. His collection of 50 grasses was probably the best ever exhibited in Horticultural Hall.

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The principal of the George Putnam School makes a most interesting report of the school garden, a new feature of which is the fernery.

"By the aid of the boys, a fernery was made last fall in an angle of the north wall of the school building. They took hand-carts, went into the woods, and collected leaf-mould, which they mixed up thoroughly with loam, and then assisted in taking the ferns from scattered places in the garden, bringing them together, and locating them by *genera*. The name of each species was written on a flat stick, which was stuck into the ground near the specimen to which the name belonged.

"These specimens, added to other species of the same kind in the garden, will furnish material for the study of ferns. Many lantern slides of fern fronds have been made, and many more will be made, from negatives which were taken with a hand camera in Maine and Canada, during the summer of 1894. The slides are of three kinds: first, of the reproductive organs of ferns, photographed from plates in books belonging to our library; second, of pressed and mounted fronds of ferns; third, of fern fronds growing in their native homes. This series of slides will be of the greatest service for class instruction during the winter, and will lead to an appreciation of the interesting developments to appear in the fernery and school garden in the coming spring.

"The bright anticipations of the fourth season of the garden have been more than realized, and the fifth season is anticipated with no less interest and hopefulness."

Child Helping Societies.—An excellent paper on the Conference of Child Helping Societies, its origin and purpose, by Mr. C. W. Birtwell of the Children's Aid Society of Boston, originally given at a conference in New York in 1893, has just been issued by the Conference as the first in its series of publications. It is well worth the attention of

our reform workers. Mr. Birtwell shows why this Conference was formed and how. "Its object shall be the discussion of problems relating to the relief, care, education, and protection of dependent, exposed, wayward, and delinquent children, and the recommendation of measures for their welfare."

"One of the earliest meetings of the Conference, in November, 1891, was devoted to the question of the removal of the city truant school from Deer Island and proximity to institutions for criminals to the mainland, in accordance with a law enacted by our legislature. The law had been passed five years before, and provided that the school should be so removed 'forthwith.' The superintendent of schools and members of the school committee were among the earnest speakers at this interesting meeting, which was of value in the agitation that has finally induced action by the city government. A truant school in accordance with the law has since been built.

"In February, 1892, at the request of the Ward VIII. Conference of the Associated Charities, the question of 'baby-farming' and legislation for the better protection of infants was laid before the Conference. There resulted a union of forces between our Conference and the State Board of Lunacy and Charity in behalf of the needed legislation. A committee was appointed to confer with an officer of the Board in drafting a bill, the members of the Conference were notified of the hearing on the subject, representatives of the Conference addressed the committee of the legislature on public charitable institutions, the bill was favorably reported and passed. In November of the same year, an officer of the State Board reported to the Conference as to the working of the law.

"During the meetings of 1892, it was planned that the Conference should survey successively the work of the state, of the city, and of private charity, in behalf of destitute, neglected, dependent, and wayward children. We got as far as the private charities, when, it is needless to say, we

had to abandon any thought of exhaustive treatment, and content ourselves with a few samples.

"The treatment of juvenile offenders was the subject of a meeting which bore fruit in the appointment of a committee to confer with our judges and draft legislation to remedy a defect in our laws through which we had discovered that juvenile offenders were being committed for non-payment of fines to institutions for adults. At this meeting probation work was presented as well as the work of institutions.

"Yet I am confident that we are only at the threshold of the possibilities of such a representative body of public opinion thus simply and effectively focused on definite subjects. The one caution is that such a conference shall not allow itself to exert influence in excess of its knowledge. Its opinions and recommendations may easily be taken for more than they are worth by a public that is unable to measure accurately its fund of information."

The second of the series of publications is a manual for use in cases of juvenile offenders and other minors in Massachusetts. The information has been collected and arranged with the hope that it may be of use to those who are concerned to see the wisest possible treatment of the minors who appear before our courts. It has been prepared at the request of the Conference by Miss E. G. Balch, who has consulted with the best authorities on the subject, and given us a manual that is simple, helpful, and reliable. No society interested in child-saving should be without it, and private individuals will find it well to know just what our laws do for our boys and girls. The manual can be obtained by application to the Secretary of the Conference of Child-Helping Societies, Charity Building, Chardon Street, Boston.

Country Homes for Mothers and Infants.—The State Charities Aid Association of New York has established an Agency for Providing Situations in the Country for Home-

less Mothers with Infants. When discharged from the maternity hospital, they are too often helpless and friendless. A baby may be cared for alone, or both may go to some institution. But the Agency seeks to provide a situation at domestic service (the country preferable), where a woman may keep her child with her. The wages received by the women vary from $4.00 to $12.00 per month, and the rate of wages received by the women placed by the Agency has steadily risen since the work was started. Two hundred and seventy-seven situations have been provided during the last year. The total cost of maintaining this Agency for the year has been $1,711.23, an average cost for each mother and child of $6.61.

STUDENTS' EMPLOYMENT ASSOCIATION.—An association for the employment of students has been formed at the University of Wisconsin, three members of the faculty, Prof. Williams, Dr. Thwing, and Mr. Cheney, being the incorporators. The object of the association is to give help to students without means, so that they may be able to carry on their studies at the university. The association has established an employment bureau for students, and also solicits gifts and bequests for the aid of worthy young men and women in the pursuit of higher education.

BOOKS FOR THE BLIND.—The "Outlines of Economics," by Prof. Richard T. Ely, has been printed in raised characters for the use of the blind. This is probably the only text-book on economics in the English language that has received this distinction. In raised characters the little volume makes two large volumes, each larger than a Webster unabridged dictionary. This illustrates the expensiveness of the education of the blind, and shows some of the inconveniences attending their education.

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Log Cabin College Settlement.—The words "College Settlements" naturally suggests to one's mind the overcrowded districts of our large cities, where these centers of progressive work were at first established.

Primarily, they are intended for such districts, but none the less are they needed in the country, where the life is far more monotonous, where books are more rare, where the people are often willing to live just as their fathers and grandfathers did, and reject rather than welcome the progress of the age.

If this statement is true of the country in general, there is perhaps no section to which it is more applicable than to the mountains of North Carolina. Only within recent years has a railroad found its way to this region, and the mountaineers, descendants of the Scotch-Irish and English settlers, have lived in ignorance and isolation in their mountain coves. Among what other people in our country are College Settlements more needed?

Among these sturdy mountaineers one of the first rural settlements has been established. Three miles from Asheville, a simple, attractive log cabin has been built near a district school and a small mission chapel, to both of which the residents give their aid and coöperation. The home element is strongly emphasized in this settlement, and as it is under the auspices of no association or board, there are no restrictions as to the methods of work. The log cabin was opened in March, 1895, although the work of preparation,—visiting the neighboring mountaineers, the distribution of books and papers,—was carried on during the building of the cabin. As far as possible, the methods of the city settlements, with the necessary changes consequent upon the different locality, will be followed. The number of residents is limited to three besides the head-worker; but the number of non-residents is unlimited. Traveling, sewing, singing, drawing, Bible, and tennis clubs are among those already organized, while a weekly debating society, held in the school-house, has for active members the residents of the log cabin.

Here there is not the need, as in the city, for a large number of workers in one settlement, but there is a crying need for many settlements; and it is the hope of the head-worker that in a few years there will be numbers of other Log Cabin College Settlements in the mountains of North Carolina. SUSAN GUION CHESTER.

ASSOCIATED CHARITIES AS A TRAINING SCHOOL.— Associated Charities and charity organization societies have been started or greatly helped in several cities and towns by our former visitors. During the past year a young lady was sent from another city to act as visitor in one of our ward conferences, learn the work, and become an agent in her own city. For several years past we have had working with us each year a number of students from Harvard and other colleges. Within the past year no less than three of our best agents have been called away to take important positions in Associated Charities in other cities.

One of the overseers of the poor of a neighboring town wrote last winter that the training which he had had with the Associated Charities during the hard times in Boston had made all the difference to him in his work as overseer of the poor.

The experience gained by individual visitors has stood for something in the work of the Instructive District Nursing Association, and the new and excellent system of training nurses of the Massachusetts Emergency and Hygiene Associations; in the Immigration Restriction League; in the important work of the various societies started and carried on by our president, Hon. Robert Treat Paine; and in many other societies and institutions.*—*Extract from Annual Report of Associated Charities of Boston.*

* Among the latter is the Workingmen's Loan Association, which lends money on chattel mortgage at 1 per cent. a month, and pays 6 per cent. dividends and taxes, the previous rates having been probably none of them lower than 2½ per cent. a month, most of them about 4 per cent., and many of them as high as 10 per cent.

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The January issue of the Preacher's Magazine is replete with able and instructive matter. No number of this excellent aid has contained a richer variety suitable for preachers, teachers and students. It is choice and grows in popularity. A New Year sermon by James Stalker, D.D., entitled "Our Guide" is most excellent. "The Love of the Beautiful," a sermon by Rev. Canon Wilberforce, is full of instructive thought. The Rev. Mark Guy Pearse continues his superior papers, entitled, "In the Banqueting House," the present being upon "The Lord's Table." Rich and appropriate to the season are the numerous homiletical sketches and helps. Among them "A Homily for the New Year," by Rev. J. Anderson Wright; "New Year Gifts and Vows," by Rev. Alfred Tucker; "The True Spiritual Life of Man," by Rev. David Thomas; "What is Your Life," by Joseph Parker, D.D.; "Profit and Loss," by Rev. Samuel Oliver and many other sketches. "A Brief Sermon for Busy Readers," by Joseph Parker, D.D., is pertinent. The "Sermonettes of the Birds of the Bible," which have been so much prized are continued: the present one is by Rev. John Sloan, upon "The Raven." "Our Expositor's Note Book" and "Bible Reading" are valuable. The Rev. R. Brewin furnishes a charming "Children's Sermon." "Notes and Illustrations" is a department of value to preachers. Dr. William E. Ketcham still writes with vigor the "Notes on the International Sunday School Lessons," and presents "Outline Addresses on the Golden Texts." "Prayer Meeting Talks" by the late Charles F. Deems, D.D., LL.D., are full of suggestions. Many other articles enrich the number. Published monthly at $1.50 per year, 15 cents per copy. Liberal premium offers are made to new subscribers. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

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